



This is a digital copy of a book that was preserved for generations on library shelves before it was carefully scanned by Google as part of a project to make the world's books discoverable online.

It has survived long enough for the copyright to expire and the book to enter the public domain. A public domain book is one that was never subject to copyright or whose legal copyright term has expired. Whether a book is in the public domain may vary country to country. Public domain books are our gateways to the past, representing a wealth of history, culture and knowledge that's often difficult to discover.

Marks, notations and other marginalia present in the original volume will appear in this file - a reminder of this book's long journey from the publisher to a library and finally to you.

Usage guidelines

Google is proud to partner with libraries to digitize public domain materials and make them widely accessible. Public domain books belong to the public and we are merely their custodians. Nevertheless, this work is expensive, so in order to keep providing this resource, we have taken steps to prevent abuse by commercial parties, including placing technical restrictions on automated querying.

We also ask that you:

- + *Make non-commercial use of the files* We designed Google Book Search for use by individuals, and we request that you use these files for personal, non-commercial purposes.
- + *Refrain from automated querying* Do not send automated queries of any sort to Google's system: If you are conducting research on machine translation, optical character recognition or other areas where access to a large amount of text is helpful, please contact us. We encourage the use of public domain materials for these purposes and may be able to help.
- + *Maintain attribution* The Google "watermark" you see on each file is essential for informing people about this project and helping them find additional materials through Google Book Search. Please do not remove it.
- + *Keep it legal* Whatever your use, remember that you are responsible for ensuring that what you are doing is legal. Do not assume that just because we believe a book is in the public domain for users in the United States, that the work is also in the public domain for users in other countries. Whether a book is still in copyright varies from country to country, and we can't offer guidance on whether any specific use of any specific book is allowed. Please do not assume that a book's appearance in Google Book Search means it can be used in any manner anywhere in the world. Copyright infringement liability can be quite severe.

About Google Book Search

Google's mission is to organize the world's information and to make it universally accessible and useful. Google Book Search helps readers discover the world's books while helping authors and publishers reach new audiences. You can search through the full text of this book on the web at <http://books.google.com/>

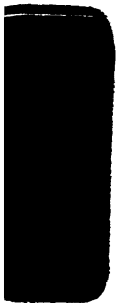


3 3433 08162388 0

LATIN-SERIES

The Short Stories of Apuleius

Pike



Apwictine

NVYC

ALLYN AND BACON'S COLLEGE LATIN SERIES

UNDER THE GENERAL EDITORSHIP OF

JOHN C. ROLFE

THE SHORT STORIES OF APULEIUS

WITH INTRODUCTION AND NOTES

BY

JOSEPH B. PIKE

UNIVERSITY OF MINNESOTA



NEW YORK
PUBLIC
LIBRARY

ALLYN AND BACON

Boston

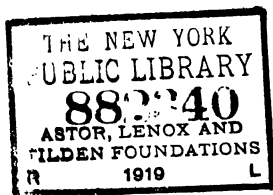
New York

Chicago

1918

MS. 2

Digitized by Google



COPYRIGHT, 1918,
BY JOSEPH B. PIKE.

THE NEW YORK
PUBLIC LIBRARY
ASTOR, LENOX AND
TILDEN FOUNDATIONS

Norwood Press
J. S. Cushing Co. — Berwick & Smith Co.
Norwood, Mass., U.S.A.

PREFACE

THE text of these tales is that of Helm's second edition of the *Metamorphoses*. The few changes that have been introduced are noted in the commentary. The spelling and punctuation have been made to conform to that of the other books in this Series.

Purser's edition of *Cupid and Psyche* has been of great assistance in preparing the notes upon that portion of the text. Butler's translations of the *Metamorphoses* and the *Apology* have been used and his renderings have been often adopted in the introductory study.

In the few cases where expurgation seemed advisable the point of the tale has in no instance been affected. In the one case where expurgation would have spoiled the story the editor has included the text, but without commentary. This was done that a complete view of the short story as found in Apuleius might be presented.

As the stories are of unequal merit and interest, the following are cited as the best of the collection: Diophanes the Chaldean, The Robber's Tale, The Tragedy of Tlepolemus and Charite, The Lost Slippers, *Cupid and Psyche*.

The editor wishes to express his thanks to Professor John C. Rolfe, the general editor, for the valuable assistance he has given.

J. B. P.

June, 1918.

1347.16a p. 19 - 1918

CONTENTS

INTRODUCTION

	PAGE
Apuleius: His Life and Works	vii
The Origin and Extension of the Term "Milesian Tale" . . .	xiv
The Apuleian Short Story	xxii

TEXT

TALE OF ARISTOMENES THE COMMERCIAL TRAVELER	1
DIOPHANES THE CHALDEAN	11
TELYPHRON'S TALE OF THE WITCHES	13
THE ROBBER'S TALE	20
THE TRAGEDY OF TLEPOLEMUS AND CHARITE	29
EATEN ALIVE	38
THE LOST SLIPPERS	39
THE FULLER'S WIFE	43
THE THREE BROTHERS	45
THE ENAMORED STEPMOTHER	48
THE JEALOUS WIFE	57
THE TALE OF THE TUB	62
CUPID AND PSYCHE	65

NOTES	105
-----------------	-----

INTRODUCTION

APULEIUS. HIS LIFE AND WORKS

APULEIUS, sometimes called Lucius¹ Apuleius, although there is some doubt as to the correctness of the prænomen, was one of the most picturesque figures and bizarre authors in the whole range of literature. He was born about 125 A.D., the exact year being uncertain.

Ancient authors in general are rather reticent with regard to their personal history, and our information on this point from other sources is apt to be meagre. Cicero, whose life is better known to us than that of many a statesman of modern times, Horace, rich in personal reminiscence, Pliny, charmingly affected and loquacious, and Apuleius, who takes us fully into his confidence, form a quartet of striking exceptions to this rule.

The *Apology*, the *Florida*, and the last part of the *Metamorphoses*, three of the works of Apuleius, are the sources of most of our information as to his life. He was an African, a native of the Roman colony of Medaura in Numidia, and it is interesting to note that twenty miles to the north was situated Thagaste, the birthplace of St. Augustine, another famous African. The family of Apuleius was one of wealth and influence. His father, as one of the two chief magistrates of the flourishing Roman colony, held an office corresponding in the provincial city to that of consul at Rome. At his death, he

¹ This prænomen is found only in late manuscripts and may be due to the fact that, particularly in the latter part of the *Metamorphoses*, Apuleius identifies himself with Lucius, the hero of the romance.

left his son a fortune of about one hundred thousand dollars, a sum of perhaps triple the purchasing power of such an amount at the present time.

Apuleius, during his earlier years, attended school at Carthage. Then, following what had become an almost universal custom with young men of means who had literary instincts, he sojourned at Athens to complete his education. Here he devoted himself to the study of philosophy, rhetoric, geometry, music and poetry, accumulating those vast stores of information which are in evidence everywhere in his works. The next few years he passed in extensive travel, and in this way spent a large portion of the fortune left him by his father.

On returning from the east he met at Corinth a body of priests of Isis, who succeeded in gaining so strong a hold upon his lively imagination that he was initiated into the mysteries of the service of Isis. Journeying then to Rome, he became a devoted worshipper at the Roman temple of the goddess in the Campus Martius. Soon his rest was troubled by visions and it was apparent that divine will desired his further initiation into the mysteries of Osiris. As his funds were now exhausted, he amassed means to defray this additional expense by devoting himself to the practice of his profession, that of a lawyer. It may be remarked that Apuleius possessed, in addition to his literary ability, a very practical talent for making money, and as often as he cared to devote his energies to that end, was successful.

It was at this period that Apuleius perfected his Latin by becoming more conversant with Roman usage, for strange to relate, the medium in which he produced such marvellous results was probably not his native tongue. He was of course familiar with Greek, the literary tongue of the east. We are not certain as to what language he spoke in his youth; although it may have been a provincial Latin or Greek, it is most probable that it was Punic, a Semitic tongue of the same group as Hebrew. Apuleius may have composed his romance, the

Metamorphoses, during the Roman sojourn, but it is more reasonable to suppose that he wrote it on his return home. An inveterate traveller, he was constantly moving from one point of interest to another until the period of his marriage.

It was while returning from a trip to Alexandria, the capital of Egypt, that Apuleius fell ill at Oea, the modern Tripoli, where the remarkable incidents occurred which gave occasion for the composition of the *Apologia*, or Apology, a unique volume of human experience and the sole extant specimen of forensic oratory from the period of the empire.

It appears that in his student days Apuleius had been on terms of close intimacy with a certain Pontianus who lived in Oea with his mother Pudentilla, who had lost her husband some thirteen years before. Her father-in-law had become very pressing in his endeavors to have her ally herself with another of his sons, Cincius, that her wealth might not be lost to his family. He was able to hold over the lady the threat of disinheriting her two sons, Pontianus and Pudens, as he had been appointed their guardian by his son's will. It was therefore fortunate for Pudentilla that he died at this critical moment.

The lady so long a widow, now freed from embarrassing importunity, felt disposed to follow her own inclination in the choice of a second husband. Her sons were not averse to such a reasonable wish, but inasmuch as their hopes of ultimately attaining independent fortune rested upon the disposition which their mother should make of her wealth, they were desirous, Pontianus in particular, that the choice of their mother should fall upon some one who would be well disposed toward them. At this juncture Apuleius appeared at Oea. What more natural than that his former student friend should call upon the indisposed traveller and upon his recovery entertain him at the home of his mother and persuade him to remain at Oea during the winter?

Although Pontianus had ulterior motives, he was sufficiently wise to conceal them until a favorable occasion for their dis-

closure presented itself. Apuleius had delivered during his stay one of the public lectures for which he was so famous, and had aroused his auditors to a high pitch of enthusiasm. At the close of the lecture the people entreated him to do their city the honor of becoming one of its citizens. This was Pontianus' opportunity. He proposed that Apuleius marry his mother Pudentilla, thereby acceding to the request of the citizens to make Oea his home, consummating the wishes of the widow, and freeing his friend from the apprehension of an uncongenial step-father.

The lady was no longer in the first flush of youth nor, we are told, was she fair to look upon. Apuleius married her, however, and soon came to esteem her for her qualities of mind and heart. He settled down and we hear of no more travelling. But there was trouble brewing. A third brother of Pudentilla's first husband, angered because she had rejected his brother Cincius, joined with Pontianus' father-in-law, who had great expectations in regard to the wealth of his son-in-law's mother, to vent their resentment upon Apuleius. Accusations were brought against him that he had won the heart of the widow by sorcery, that he was a man of immoral life, and that he had married the mature lady solely for her wealth.

The trial took place at Sabrata and was presided over by Claudius Maximus, proconsul of Africa, who was attending the assizes there. It will be remembered that in the time of the republic the office of proconsul of Africa was one of the most dignified and lucrative at the disposal of the state and that it still retained something of its ancient prestige.

Apuleius, it appears, had no difficulty in refuting the charges, and secured an acquittal. In view of his overpowering curiosity with regard to magic and his interest in it, one may readily believe that he did dabble in it, but the particular charges on this occasion appear to have been frivolous and absurd. The crass indecency of portions of the *Metamorphoses* indicates a moral sense none too delicate, but as to the charge

that he married for money, the most that ought to be said is that this consideration probably influenced him. Despite the acquittal, he left Oea, and settled in Carthage, where he gained great fame as poet, philosopher, and rhetorician. It is to the public lectures which he delivered while at Carthage that we owe the work known as the *Florida*, nosegays culled from these flowery productions. Carthage so esteemed him that she raised a statue in his honor and gave him the office of chief priest of the province, which conferred upon the holder the leading place in the provincial council.

Apuleius was a voluminous writer. There are extant in addition to the three works already mentioned one on the life and philosophy of Plato, one on the demon of Socrates, and one on the universe. None of these latter works is of any value and no one save the specialist would be repaid for the time spent in perusing them. The *Apology*, however, as a document of human experience, and as a specimen of forensic oratory and the *Metamorphoses* for its intrinsic merit and interest, and as a precursor of the modern novel, are exceptions, and deserve attention. Many other works of Apuleius have perished, for he wrote on mathematics, music, astronomy, medicine, botany, and zoölogy. We hear also of the *Hermagoras*, a collection of ancient love stories.

He was much admired during his life and his fame survived him. He possessed vast stores of ill-digested information and was characterized by a vivid imagination, just such qualities as would appeal to a decadent age, for such it was in the history of Latin literature.

The works of Apuleius were known to St. Augustine, also a native of Africa, who flourished some three hundred years later. Of these works the *Metamorphoses* is by far the most important, and it constitutes one of the curiosities of literature. In style we know of nothing so cloying, rhythmic and mellifluous. The prose of D'Annunzio has something of the same effect and is touched with the same taint of decadence.

It was long thought and is still maintained in some quarters, that there was such a phenomenon as African Latinity, a product of purely African growth with a richness and profusion of color largely due to the Semitic element in the blood of the people. It is now generally conceded that the style of Apuleius, mainly characterized by archaisms, floridity and rhythm, is nothing more than an extreme example of the Asiatic school of writing, so well known in strictly classical times both in the prose of Greece and Rome, a style that had its influence even on Cicero.

One may not be utterly lost, artistically speaking, if one does take a certain pleasure in the literary form in which such a work as the *Metamorphoses* is cast; but a little goes a good way. If continued, it becomes wearisome and cloying. It is therefore best appreciated in the short story and it is in this form that it is used in the *Metamorphoses*; for, as we shall see, this work is little more than a collection of such stories loosely joined together. There is also this to be said, that the style in which the *Metamorphoses* is composed is perfectly adapted to that romance which is to a large extent unreal, mystical and fantastic.

The *Metamorphoses* was known as the "Golden Ass" of Apuleius: ass, because the hero Lucius, as the result of clumsy dabbling in magic, was transformed into that beast instead of into a bird as he had intended; golden, suggesting the idea of excellence, perhaps a hint of the romantic. Walter Pater conveys the idea when, in *Marius the Epicurean*, he entitles the chapter describing the influence upon the boy Marius of the perusal of this romance, *The Golden Book*.

There is a work falsely attributed to Lucian entitled *Lucius, or the Ass*. This story, in so far as it has to do with the transformation and the results, is essentially that told by Apuleius, but the style is absolutely different and the episodes characteristic of the latter work are lacking.

It is generally supposed that both stories were derived from

a lost work of which mention is made, *The Ass of Lucius of Patras*. However this may be, we are justified in saying that the unique qualities of Apuleius' story are due solely to his own talents.

The eleventh book of the *Metamorphoses* changes from the collection of short stories which we shall presently discuss, to a narration which we seem justified in considering a personal account of religious experience, and we find a curious identification of Lucius the hero, and Apuleius, the author of the work.

THE ORIGIN AND EXTENSION OF THE TERM "MILESIAN TALE"¹

Short stories of amours, adventure and magic, such as have for ages flourished in the Orient, became known to the Greeks of Asia Minor. Collections of these tales may have been written down and given the name of the city or region in which they were compiled or whose life they purported to depict. Thus we hear of *Milesian Tales*. Such tales spread to Italy and become popular in Magna Graecia even before they flourished in Greece proper, and the city of Sybaris lent its name to the *Sybaritic Tales*.² Mention is also made of Trojan, Pallenian, Naxian, Sicilian, and Bithynian collections.³

Since the tale of the Matron of Ephesus in the *Satyricon* of Petronius (generally regarded as giving a fair idea of what Milesian tales were like) would in all probability belong to an Ephesian collection, and since the extant specimen of the Sybaritic contains nothing strikingly characteristic,⁴ not even

¹ The most complete account of this obscure type may be found in *Philologus* LXVI, *Zu Milesiaca des Aristides*. The conclusions there deduced differ somewhat from those suggested in this article.

² Sybaritic Tales are mentioned by Ælian, *Historiæ Variæ* 14, 20. The story he cites is the sole extant specimen, and it is mildly facetious in character.

³ Notes prefixed to the sketches of Parthenius state that they were derived from collections called *Troica*, *Palleniaca*, *Naxiaca*, *Sicelica*, *Bithynica*, as well as *Milesiaca*. See, however, what is said concerning local histories, note page xviii. For this type of title as applied to romances, compare the titles of some of the full length Greek romances of a later period, the *Babylonica* of Iamblichus, the scene of the romance being laid in Babylonia; the *Æthiopica* of Heliodorus; the *Cyprica* of Xenophon of Cyprus and the *Ephesiaca* of Xenophon of Ephesus.

⁴ But see Rohde, *Der Griechische Roman*, 587.

the element of lewdness which is supposed to be an essential of the Milesian tale, it seems probable that these different classes were but different names for a general class of stories, the main or sole purpose of which was entertainment.¹ It was quite natural that those gifted and impressionable Ionians of Miletus should excel in this type of story and that the word "Milesian" should come to stand for the whole genre. These Milesian tales are of considerable interest as the forerunners of the more elaborate Greek Romances² which flourished from the second to the fifth centuries, of which the *Daphne and Chloe* of Longus is the best known. They are the prototypes of those tales so popular in France and Italy, of which Boccaccio's are the most famous.

Parthenius, Virgil's Greek teacher, has been thought to give the clearest idea of what the Milesian tales were, as the following quotation from Dunlop's *History of Fiction* shows.³ "But though the Milesian tales have perished, of their nature some idea may be formed from the stories of Parthenius of Nicaea, many of which, there is reason to believe, are extracted from these ancient fables, or at least are written in their spirit."

It is indeed likely that those tales, the scene of which is laid in Miletus, and the themes of which are for the most part of inconstancy, were derived directly from collections of Milesian tales. It is also true that notes either by Parthenius or by a later hand, were prefixed to several of the tales, stating that they were taken from Milesian collections. However, it is well known that Parthenius explicitly stated that he com-

¹ A suggestion somewhat similar is made by Purser in the excursus on the Milesian Tale in his excellent edition of *Cupid and Psyche*.

² The 3d edition (1914) of Rohde's work cited above contains a résumé by Schmid of the latest discoveries and theories in regard to the Greek Romances.

The most illuminating work, however, on the Greek novel is the extensive study which forms the introduction to Calderini's translation, *Le avventure di Cherea e Calliroe*, Turin 1913.

³ Dunlop's *History of Fiction* (revised by Wilson), Vol. I, chap. 1, p. 11.

posed these thirty-six skeleton tales called *Erotic Experiences* for his friend the Latin poet, Cornelius Gallus, to serve as material for elegies and other poems. The very meagreness of those which can with certainty be called Milesian, prevents their giving us an adequate notion of what Milesian tales were.

The German scholar, Christ, in his *History of Greek Literature*¹ suggests that the story of the Matron of Ephesus in Petronius furnishes us a good example of the Milesian tale and this is undoubtedly correct in the early and restricted meaning of the term. To this we may add the story of the Lad of Pergamus and The Solicitous Mother in the same work. Christ seems also to make a proper distinction, when he says that the forerunners of the Greek novel were the *Milesian Tales* of Aristides and the *Erotic Experiences* of Parthenius.

Plutarch, in his Life of Crassus,² indicates clearly the unsavory character of the early Milesian tale. He says, in speaking of the events following the defeat of Crassus, the Roman general at Carrhae, "but the vizier, calling together the senate of Seleusia, laid before it certain books, the work of Aristides, his *Milesiaca*; these had not been forged, but had really been found in the baggage of Roscius, and gave the vizier a good opening for directing insulting remarks against the Romans, who not even in time of war could refrain from such writings and doings."

It will be well to note that the word used to designate Milesian tales in the passage just cited is *Milesiaca*, the Greek neuter plural of the adjective meaning Milesian, and that this is the word usually although not exclusively employed in Greek in referring to them.

We are to understand that the tales were normally written in prose. Dunlop's remark to the effect that a couplet in Ovid,

¹ *Griechische Literaturgeschichte*, 4th revised ed. 846.

² Plutarch, *Crassus*, 32.

Iunxit Aristides Milesia carmina secum

Pulsus Aristides nec tamen urbe sua est,

would indicate that some of these tales had been written in verse, is of course based upon the reading *carmina*, "songs" or "poems." The reading now universally accepted is *crimina*, "charges." The passage therefore states that the slanderous or rather scandalous Milesian tales which Aristides wrote in connection with his history (for so we understand the words *iunxit secum*) did not cause his banishment.¹

The only evidence that these tales appeared in poetic form is derived from such poems as Phaedrus III, 10, and Babrius 116, where the subject is quite in the style of the early lewd Milesian tale. This, however, is inadequate evidence on which to base a statement that Milesian tales as such were sometimes written in metrical form. That poets of the type of Phaedrus and Babrius should select as a subject for a poem a Milesian theme of the earlier type is quite natural. Had Cornelius Gallus composed elegies upon those themes furnished him by Parthenius, and purporting to be derived from Milesian sources, we should hardly classify them as Milesian tales.

This same Aristides is mentioned by Ovid in another couplet wherein he states that Sisenna, a Roman writer, translated² Aristides and that the latter inserted risqué stories³ in his

¹ Rohde, Rhein. Mus. 58, 128, understands *secum* to refer to *crimina* and the phrase to mean "joined together the trifling Milesian tales."

² There are preserved of this translation nine short fragments. Of these only numbers 1, 2 and 9 are suggestive of the character of the tales.

(1) *Nisi cominus excidisset, quanti dantur? tanti inquit Olumpias; simul hoc dicens suavius dedit;* indicating a love tale.

(2) "*Proin dato aliquid quod domi habebis,*" inquit, "*quod tibi non magni stabit,*" suggestive of the wheedling words of a courtesan.

(9) indicative of their lewdness; *Fr. Hist. Rom.* Peter, Vol. I, 2d ed. 297.

³ *Vertit Aristiden Sisenna nec obfuit illi.*

Historiae turpes inservisse iocos. Trist. II, 443.

Rohde, Rhein. Mus. 48, 128, understands *historiae* to mean Sisenna's activity as an historian. Our interpretation is that of Heinsius and supports our understanding of the phrase *secum* in the couplet previously cited.

history. Chassang¹ suggested that Aristides may have written a history of Miletus and may have cited numerous tales illustrative of Milesian life. This suggestion of Chassang is now quite convincing, since it has been definitely ascertained that the term *Milesiaca* was applied to local histories of Miletus.²

This view is still further supported by the fact that Aristides wrote a number of local historical works of which the titles and some fragments have been preserved. Compare, therefore, his title, *Milesiaca*, which we conjecture to be primarily an historical work, with his *Italica*, *Sikelica* and *Persica*, which we know to be historical works.³

We seem therefore reasonably justified in stating definitely that the term *Milesiaca* was first applied to local histories of the city, and then to tales illustrative⁴ of Milesian life and characterized by lubricity, such tales in fact as are referred to in Plutarch.

That Aristides was the collector of these tales rather than their author, and that the term came to be applied to lewd stories in general are at least suggested by a passage in the *Amores* of Lucian.⁵ It is generally conceded that this work is falsely attributed to Lucian, but for our purpose the particular author is a matter of indifference. A character in the work, speaking of certain lewd stories, said that he might well believe that he were Aristides listening in delight to Milesian tales.

¹ *Histoire du Roman dans l'Antiquité*.

² Vogt, *Jahrb. f. Phil. Suppl.* XXXVII, 699. For the general subject of local histories see Christ, *op. cit.* 575. Cf. also, Rohde, 3d ed., Schmid's appendix, p. 617.

³ For the fragments of Aristides consult Müller, *Hist. Graec.* Vol. IV, 320 seq. Our argument presumes that the Aristides who wrote the *Milesiaca* and he who wrote the historical works are one and the same individual.

⁴ For a convincing refutation of the theory that the *Milesiaca* was a full-length novel rather than a collection of short stories, consult Rohde, *Zum Griechischen Roman*, Rhein. Mus. 48, 110 seq.

⁵ *Amores*, I.

The first step therefore, in the use of the term *Milesiaca*, was its application to local histories of Miletus; the second step, its use to signify stories illustrative of Milesian life and generally characterized by lubricity. The third and last step in the extension of the term is suggested by a passage in the life of Albinus in the *Augustan Histories*.¹ In a letter sent to the Senate by Severus, he remarks that among other facts he is grieved to see that many of them praise Albinus for his devotion to literature, while as a matter of fact he, interested in childish nursery rhymes, wastes his time on the tales of Apuleius, and in literary dilettantism.² Now in the Latin, the adjective *Milesia* with the word *fabula* or *historia* understood is usually employed to signify "Milesian Tale." In the passage to which reference is made, the phrase *inter Milesias Punicas Apulei sui* is used, and the word *Milesias* has to such an extent lost its original meaning "Milesian," that it is used as a noun and is itself modified by the adjective *Punicas*. The two words mean "African Tales of Apuleius," so called of course because Apuleius was a native of Africa. A prettier bit of evidence could not be adduced to prove that the word *Milesia* is here used in the general sense of *tale*; and this is the third step in the application of the term.

The interesting question arises as to how early this broader interpretation was applied to the term, for it is highly probable that such a meaning would be acquired only by gradual growth. There is nothing very conclusive on this point, but we may venture a suggestion. The episode of *Cupid and*

¹ *Scriptores Hist. Aug. Peter*, Vol. I, Clodius Albinus, 12, 12, *maior fuit dolor quod illum pro litterato laudandum plerique duxistis, cum ille nenilis quibusdam anilibus occupatus inter Milesias Punicas Apulei sui et ludicra litteraria consenesceret.*

² In an earlier chapter, II, of the same work, we learn that Albinus' interest in Milesian tales was not confined to reading them: *Milesias nonnulli eiusdem esse dicunt, quarum fama non ignobilis habetur quamvis mediocriter scriptae sunt.*

*Psyche*¹ in Apuleius is called by him a Milesian Tale.² This tale is undoubtedly of popular origin, and in no sense an invention of Apuleius. The treatment of the myth as an erotic romance is quite in the style and taste of the Alexandrian School, which in its first or literary period flourished from about 323 to 30 B.C. If this story in the form transmitted by Apuleius owes its peculiar treatment as an erotic romance to the influence of Alexandria, we may place it before 30 B.C. and perhaps well along toward 100 B.C., the conjectured time of Aristides'³ death.

It may therefore be safe to say that the term Milesian was applied certainly in the second century A.D. and perhaps as early as 100 B.C., to any tale written or narrated for entertainment and was, indeed, the short story of antiquity. That this last statement is true will be seen more clearly after an examination of the *Metamorphoses*, popularly known as the *Golden Ass of Apuleius*, the immediate precursor of the Greek Romance. There is, however, this difference among others between the *Metamorphoses* as a whole and the Greek Romances: the Greek works are erotic romances; in Apuleius love is entirely episodic.

That the work of Apuleius is nothing but a collection of loosely connected Milesian tales in the broader sense of the term is clearly indicated by the author himself in his intro-

¹ On the folklore element in this tale consult Friedländer, *Roman Life and Manners under the Early Empire*, Vol. 4, pp. 88-123, also Reitzenstein's brilliant study, *Das Märchen von Amor und Psyche bei Apuleius*.

J. E. Schroeder's *De amoris et Psyches Fabella Apuleiana nova quadam ratione explicata*, is an application of Freud's sex obsession theory to the tale.

² Apul. Met. IV, 33, *propter Milesiae conditorem*. Some suppose that the word *Milesiae* refers to the work as a whole. It seems more natural to understand it as referring to the particular tale then being told. This interpretation is at least supported by the fact that the shrine of Apollo near Miletus has been mentioned just previously in connection with this story. It is also significant that the singular, *Milesia*, is used in this connection, while the plural is used in the passage cited from the life of Albinus.

³ *Frag. Hist. Graec.* Müller, p. 320.

ductory remarks, where he writes: "I will now string together various tales in that Milesian style which is familiar to you."¹ As a matter of fact, the story of the *Metamorphoses* told by Lucius, a young Greek, in the first person, from the beginning of his adventures to the end, when he makes his entrance into the order of the priests of Isis, serves as a means of joining together a number of stories on a wide range of subjects. These are in part stories of experiences of Lucius himself and partly narratives entirely distinct from the main plot, but told by characters appearing in it. This device is familiar to us from its use in the *Decameron* of Boccaccio. It is therefore by an examination of this treasure-house that we form our clearest conception of the scope and character of the Milesian tales as the term seems to have been used shortly after the time of Aristides. There are readily detected thirteen tales entirely distinct from the main narrative; fifteen, if we divide the robber's tale into its three separate parts.

These tales are exceedingly varied in character. There is the early lubricious Milesian type as exemplified by the *Tale of the Tub* and the *Fuller's Wife*, both of which reappear in Boccaccio; the merely risqué type, such as that of the *Lost Slippers*; the tale of the *Enamoured Stepmother*; the cruel vengeance of the *Jealous Wife*; several tales of witchcraft, undoubtedly of folklore origin; the celebrated tale of *Cupid and Psyche*; the elaborately tragic story of *Tlepolemus and Charrite*; and several others.

The plots vary from that of a simple incident as narrated in the tale of *Diophanes, the Chaldaean*, to the intricate and involved plot of the tale of the *Jealous Wife*. In length they run from about a page of the Teubner text to the fifty pages of *Cupid and Psyche*.

¹ Apul. Met. I, I, *At ego tibi sermone isto Milesio varias fabulas conseram*. These words, together with the evidence cited in connection with the story of Cupid and Psyche and with that of the passage from the life of Albinus, seem to prove the point conclusively.

THE APULEIAN SHORT STORY

In reading over these tales with an idea of classification, one finds that love or one of its debased relations, passion or lust, may be said to form the foundation for the greater number of them. But one loses sight of this in wonder at the involved plot. Many of the tales show much unconscious humor which renders them highly entertaining; in some of the others we enjoy laughing with the author instead of at him.

Diophanes the Chaldean.—The tale of the false prophet simply makes an appeal to one's sense of humor. A merchant whose only stock in trade is his nimble wit, and whose place of business is any street corner, professes to be able to foretell fortunate dates for journeys, and is prospering exceedingly.

A grateful merchant has just received definite information as to exactly the best moment for dispatching a vessel laden with rich merchandise and is generously counting out a hundred pieces of gold for the seer, when the latter, feeling his cloak pulled from behind, turns, recognizes an old friend, and engages enthusiastically in conversation with him. "And tell me," says the friend, "how did your journey speed after I left you?"

The seer carried away by the memories of his terrible misfortunes overwhelms his friend with a sad tale of shipwreck and loss of property which left him only his life to be grateful for. Loud and mocking laughter from the throng about causes him to turn in time to see his disillusioned patron hurriedly seizing his gold and departing.

The Lost Slippers.—The story of Senator Barbarus in the tale of the *Lost Slippers*, his jealousy of his beautiful wife, and the pleasant dénouement owing to the quick wit of her lover,

emphasizes this gentleman's cleverness to such an extent that jealousy, intrigue and unfaithfulness become minor incidents of the history.

That his beautiful wife may not even be looked upon by any one other than himself is the chief desire of Senator Barbarus. In a necessary absence he confides her to the care of a confidential slave, who is strictly warned not to lose sight of her; indeed, not to loose his grasp of her garment in his master's absence.

A young man who has heard rumors of the lady's beauty, offers the slave a large sum of money for himself and another for his mistress if she consents to receive him as a lover during her husband's absence. Cupidity triumphs over the virtue of both slave and lady. The lover is admitted, the doors barred, but soon the master unexpectedly returns. The lover hastily escapes by a back door; the master comes in somewhat suspicious because of the locked door and the delay. In the morning he sees a pair of slippers in his wife's room. He orders the slave bound and is leading him to the torture when the lover, seeing the sad procession, hurls himself upon the bound slave, beating him and demanding his slippers which he says the slave stole at the baths the day before.

The senator with that readiness to be convinced of the falsity of his suspicions which goes far toward making such a tale move smoothly, has the slave unbound, bids him return the slippers, and feels gratitude toward the young man who has saved him from ill treating a faithful servant.

The Robber's Tale.—The humor of the robbers' tales, the three told by a member of the band, seems to lie mainly in one's constant and somewhat ludicrous feeling of surprise at being given the robber's point of view in sharp contrast to the conventional attitude of the possessor of portable property.

The first tale is of the bravery and death of Lamachus. The robbers approaching Thebes, inquire as to the financial rating of the inhabitants and decide to turn their attention to a certain miser.

In the dead of night the leader approaches the humble dwelling. He put his hand through the orifice intended for the insertion of the key, meaning to raise the bars. We are told that he does this "in all the confidence of his tried valor." But the miser, "that vilest of all two-footed things," was ready for him. In a silence which seemed to the narrator inexcusably deceitful, he crept to the door and drove a spike through the hand of the brave Lamachus, pinning him to the door. Then the miser, ascending to the roof, called upon his neighbors for aid.

It is significant that he did not call for aid against the robbers, but asked them to aid him in putting out a sudden fire which from his house, where it had started, would threaten theirs. This appeal to self interest was successful. As the neighbors gathered, the robbers were in a quandary. They must decide between saving themselves and deserting their comrade. Finally they struck off the arm at the shoulder, and took with them all that was left of their brave comrade.

It is explained that the wound was swathed in cloths "lest the blood might betray our course." However, Lamachus could not keep up. He begged his comrades to kill him. When no one of them would do this, he kissed his sword again and again and drove it into his breast with the hand that was left him. They committed his body to the sea "and there lies our brave Lamachus with a whole element for his grave."

The next of the robber band to lose his life seems to have been at fault in two respects. He was careless, for his comrade tells us that upon breaking into an old woman's cottage, he should have strangled her. He neglected this precaution and proceeded to throw her belongings out of the window to the other members of the band who waited below.

When everything was gone except the coverlet which enwrapped the old woman sleeping all this time, the robber fell a victim to his second failing. He was too greedy, for he felt

that he must have the coverlet. So he threw the occupant of the bed upon the floor. The "wicked old woman" promptly asked him why he was presenting all her belongings to her rich neighbors, whose house the window overlooked.

Alcimus was of so simple a mind that he was deceived by the cunning of this wily speech. He leaned out of the window; that aged sinner gave him a push, and he fell upon a stone and broke and shattered the framework of his ribs. He lived long enough to tell his comrades what had happened. Then he gave up the ghost and they buried him as they had Lamachus.

We can but feel that the narrator has cleverly led up to a climax, for the third tale is much more elaborate than the other two. We are presented with a picture of a show of gladiators to be given by Demochares of Plataea and hardly enough can be said in praise of his gentle birth, his great generosity and his wealth.

He has collected skilled gladiators, experienced huntsmen, horribly guilty criminals, these last to be used as a feast for the wild beasts. A wonderful contrivance of towers built of wood, resembling a house on wheels, decorated with paintings, is used as an ornamental cage for wild beasts.

Here follows a description of the animals. We learn that Demochares "had been at great pains to procure these noble sepulchres for the condemned felons, importing them even from foreign lands." But he specialized in bears and bears did not thrive. In every open space of the town they lay dying in agony. In spite of the fact that the bears succumbed to a pestilence, the poor people hastened to partake of these banquets spread thus freely for them.

And now the stage being set, the actors appear. Two of the robbers conceive a brilliant plan for making some of the wealth of the good Demochares their own. Carrying the carcass of a very big bear to their abode, they skin it carefully, leaving the head and claws entire. While the skin dries, they

enjoy a diet of the flesh and perfect their plan. Some one very brave and strong is to hide himself in the skin and assume the appearance of a bear. He is to be introduced into the house of Demochares, and in the dead of the night to admit his comrades.

There are many volunteers, but Thrasyllus is chosen. Sewn into the skin, his head pushed into the cavity of the mouth, holes pierced in the eyes and nostrils that he may not be suffocated, he is placed, now a "perfect" beast, in a cage.

And now the subtlety of the plot becomes evident. The robbers learning of a friend of Demochares, a hunter, forge a letter from him in which he begs Demochares to accept the first fruits of a hunting trip, the bear. The recipient, delighted, gives orders to place the new bear with the others. But when he is reminded by the robbers that the other bears are ill, and that the new bear will be better out of the sun for a time, in his house for choice, Demochares, with a commendable readiness to act upon a suggestion, promptly has the bear placed in the house.

Everything seems propitious. The robbers strolling into the country find an ancient tomb, and wrenching the tops from the coffins, prepare to use them as a repository for the rich booty they anticipate. Coming at the appointed time, they find that Thrasyllus has done his part; the guards are dead and the doors open.

According to their plan, the robbers, with as much treasure as they can carry, hasten to the tomb to deposit it, leaving only one man on guard, for they argue that any one who might awaken and see the fierce bear roaming about would hasten to barricade himself in his own apartment.

A slave does awake, but does not react as expected. He runs away indeed, but only to alarm the household. A mob of men gathers, every one armed. Shaggy dogs are there. The narrator, hiding behind a door, witnesses the thrilling conflict. Thrasyllus never for one moment forgets his character. He

fight like a wild beast. The description of his brave struggle is harrowing. Finally "mangled by hound's teeth and maimed by steel, yet he roared and bellowed continually with the voice of a wild beast; he endured his sufferings with noble constancy, and though he yielded up his life to fate, he made fame his own for ever."

The Three Brothers. — A gloomy recital of murder and suicide is the tale of the three brothers. These young men, sons of a wealthy farmer, hasten to the support of a poor friend who is in danger of being deprived of his small property by a rich tyrant.

The oppressor, reminded by the youngest of the brothers that the law is no respecter of persons and will protect the poor against the brutality of the rich, becomes so angry that he looses against the poor man and his friends a number of great savage dogs.

One brother is pulled down and killed, in spite of the fact that the others hasten to his rescue. After the second brother is slain by a spear, the third, feigning to be wounded, avenges his brothers by killing the tyrant and then, before he can be taken by the slaves who rush upon him, ends his own life. This is the most depressing of all the stories.

Eaten Alive. — Another, hardly less dark in hue, is that of the slave who was devoured by ants. A certain slave, who had entire charge of his master's household, loved a free woman belonging to a neighboring family.

His wife, a slave of the same household as himself, was so angered because of his unfaithfulness to her, that she burned all his account books and indeed all the contents of the house. Then she hanged herself and her child.

The master, to punish the slave whose conduct had impelled his wife to this action, had him stripped and smeared all over with honey. Then he was bound to a hollow fig-tree which was infested with ants. Attracted by the smell of the honey, they fastened upon the body of the slave in swarms. The

man's flesh was stripped from his bones, which were left gleaming white on the tree.

In two of the stories under discussion, the witch motif is brought out most prominently. While the superstructure of the first tale rests upon the scorned affection and that of the second upon the illicit love of the respective heroines, both stories impress us principally because of the gruesome details of the lopping off of noses and ears, the tearing out of hearts, and the changing of shape which are characteristic of the true witch tale.

Tale of Aristomenes, the Commercial Traveler. — With a minuteness of detail which goes far to make one feel that all that follows is authentic, Aristomenes, a commercial traveller, tells of his arrival in Hypata, how his business there had sped, how, wearied, he went to the baths "just as the evening star was rising." And how surprised he was at the sight of his friend Socrates clad only in filthy rags.

When he had given Socrates all the home news and had fed and clothed him, he was rewarded for his kindness by the history of all that had befallen his friend. Socrates on his way home from Macedonia, whither he had gone on business, planned to stop at Larissa to witness a show of gladiators, when he was attacked by robbers and lost everything that he possessed.

Arriving at an inn, he was fed, comforted, and accepted as a lover by the landlady, whose name was Meroe. She had taken all his earnings, even all the clothes the robbers had left him; but when Aristomenes characterized her and her conduct in an uncomplimentary manner, poor Socrates hastened to exclaim, "Not a word against that divine woman, lest the recklessness of your speech do you a hurt!"

Thereupon Socrates described the power of Meroe. "She can call down the sky, hang earth in heaven, freeze fountains, melt mountains, raise the spirits of the dead; send gods to hell, put out the stars and give light to Tartarus itself."

"I beseech you," said Aristomenes not unreasonably, "clear

away your tragic curtain, roll up your drop scene and speak in ordinary language." Thus besought Socrates told of the horrors wrought by Meroe and of the dread punishment meted out to any who tried to oppose her. Much terrified, Aristomenes felt that the witch probably already knew all that they had been saying. He counselled flight at dawn but found that Socrates, very tired and having drunk much wine, was already asleep. So Aristomenes made everything as secure as possible, placing his truckle against the door.

He was barely asleep when the hinges were broken, the doors battered to the ground and his bed overturned. Falling to the ground he was shielded by the bed, and saw two women enter. One carried a bright lantern, the other a sponge and naked sword. Meroe, standing by Socrates' bed, said to her companion, "This, sister Panthia, is my sweet Endymion, my Ganymede, who has made light of my love, and not content with slandering me, he now seeks to fly from me, while I like a second Calypso, deserted by the wily Ulysses, must bewail my loneliness for ever." She also made it quite clear to Aristomenes that she knew of his presence and of the fact that he had proposed the departure.

As she talked she became enraged and proposed killing him at once, but the "good Panthia" expressed a preference for tearing Socrates limb from limb, and Meroe finally decided that Aristomenes might live so that there would be some one to bury Socrates. Plunging her dagger into Socrates' throat, she caught the blood in a bladder, then thrust her hand into the wound and dragged forth his heart.

All the time Socrates continued to utter a shriek which gurgled indistinctly through the wound. The good Panthia used her sponge to "block the wound where it gaped widest," but she adjured it to have a care lest, "child of the sea, thou cross running water."

Then the witches departed, the doors rose up and resumed their former position and became bolted and barred.

Aristomenes for the second time decided to fly. The porter refused to open the door of the inn and became unpleasantly personal in his inquiries as to the safety of Socrates.

With no course left to him but to return to the scene of the murder, Aristomenes decided to end his life. Taking the rope from the truckle bed, he cast one end over a beam and made the other into a noose. Then he climbed upon the bed to launch himself to destruction, but as he pushed away the support, the rope broke and he fell upon Socrates. They rolled together to the floor. Just then the porter burst into the room, loudly demanding the man who had been in such a hurry to depart. Socrates arose. He complained of the noise which had broken in upon his delightful sleep. Aristomenes was so overjoyed to find Socrates alive and to know that he could not now be accused of murder that he embraced and kissed his friend, much to the indignation of the latter.

Aristomenes urged that they start at once. Once well on the way, he looked curiously at Socrates. No wound, no sponge. He told himself that he had taken too much wine, and confided to Socrates that he had passed a dreadful night filled with horrid dreams. Socrates said that he too had a dream in which he thought that his throat was cut. He added that he was even then faint and needed food to restore his strength. So they sat under a tree to eat their breakfast and Socrates became thinner and thinner while his face grew yellow and his strength failed fast. Then he became very thirsty and went to a nearby stream to drink. But as he knelt, "a wound gaped wide and deep in his throat," a sponge dropped out and the body would have fallen into the stream had not Aristomenes dragged it to the top of the bank. After bewailing his comrade he laid him in the shallow grave predicted by Meroe.

Telyphron's Tale of the Witches. — The second witch tale is of a much more complicated nature. The favorite feature of

the supernatural is introduced, and the climax is as great a surprise to the reader as it was to the narrator of the tale.

Telyphron, a young man, tells us of his adventures. Reaching Larissa in the course of his travels, he found himself in pressing need of money. Hearing a crier offering his own price to anyone who would watch a corpse, he somewhat flippantly asked a passerby if the corpses were in the habit of running away.

The man rebuked Telyphron, reminding him that he was young and a stranger sojourning in the place peculiarly known as the home of witches. The witches, he said, lay in wait to mutilate the faces of the dead in order to procure ingredients for their magic charms. If a watcher allowed the face of a corpse to be mutilated, he must allow portions to be cut from his own face to replace those taken.

Undismayed, Telyphron offered his services to the crier, who at once led him to the beautiful lady whose husband was dead. In the presence of seven witnesses the widow made an inventory of the features and their condition at the time of Telyphron's arrival. The door locked, Telyphron, much exhausted, went to sleep soon after he had driven away a weasel which had approached and looked fixedly at him.

He did not awaken until dawn, when, filled with fear lest the corpse had been mutilated, he rushed to look at it and found that it was unimpaired. When the widow entered with her witnesses she was overjoyed, ordered the watcher paid, and said that she should count him among her friends in the future. Telyphron's reply to the effect that she might count upon him whenever she had need of his services was considered of such ill omen that the lady's servants set upon him, beat and bruised him and tore his clothes.

As he was recovering from this hard treatment, the funeral procession of the young man passed through the market place. An old man, weeping and tearing his hair, threw his arms about the bier, and accused the widow of the dead man of hav-

ing murdered him that she might have his money and please her lover. The widow denied her guilt, appealing with tears to all the gods of heaven.

Thereupon the old man produced an Egyptian prophet, who had agreed to recall the dead man to life for a brief space. After an impressive ceremonial, the corpse sat up, begging to be allowed to rest. But the prophet angrily commanded him to throw light upon the mystery of his death. Thereupon the dead man wearily said that his wife had poisoned him that she might give herself to her lover. There ensued an argument between the wife, who maintained her innocence, and the corpse, and each had supporters in the throng about.

Finally, to prove his truthfulness, the corpse promised to tell something that he alone knew. He said that the witches had thrown a pall over the watcher of the night before. Then they had repeatedly called the name of the corpse until he felt that he must rise and go to them.

Strange to relate, his name and that of the watcher were identical, and it was the latter who finally arose and went to the door. There, reaching through the chink of the door, the witches had lopped off the nose and ears of the young man, and in order that he might not discover his loss, had put features made of wax in place of those they had taken.

Upon hearing this astounding statement, Telyphron put his hands to his ears and they dropped off; to his nose, and it fell off. He had no heart to return to his home, and was from then an exile.

The Jealous Wife. — Of all these stories, none of which is poor in plot, the tale of the woman who murdered her husband's sister is most notable because of its wealth in this respect.

A woman, whose husband is about to start on a journey, is told by him that if their child soon to be born is a girl, it must be put to death. When the girl baby is born, the mother cannot bear to have it killed. She places it in the family of a neighbor to be reared.

When the girl has grown to a marriageable age, the fact that she can give her daughter no dowry so oppresses the mother that she confides the whole story to her son. He promptly agrees to take the girl into his family, provide her with a dowry and marry her to one of his own dear friends.

It is necessary to conceal the identity of the girl, and his wife becomes jealous of her. Going into the country, she sends a faithful slave with a message to the girl, requesting her to come unattended to the country house. Since her brother's signet ring is shown her when the message is delivered, the girl, who is devoted to her brother, has no hesitation in obeying his command.

The jealous wife springs upon her from ambush, ill treats and wounds her and finally, in spite of the fact that the girl discloses the true relationship between herself and her assailant's husband, murders her in a manner too horrible to relate.

The husband and the young girl's fiancé bury her, and the brother is so affected by grief that he becomes ill. The wife goes to a physician and offers him a large sum of money if he will sell her some poison. In the presence of the household the physician offers the sick man the cup. To his horror, the wife demands that he take part of the draught as proof that he has no intention of poisoning her husband.

The physician, speechless before the audacity of this abandoned woman, drinks part of the poison, offering the remainder to the sick man, who takes it readily. The wife manages to keep the physician in the house so long that he cannot save his life by an antidote. He lives long enough, however, to tell his wife what has happened and to bid her collect the reward promised him.

When the physician's widow asks for the money, it is promised her at once and she is asked if she cannot find a little more of the same potion. Overjoyed at the promise of payment, she brings the whole casket.

With this power for evil in her hands, the wicked woman decides to murder her little daughter who will otherwise inherit her father's property. Arranging a luncheon party, she poisons not only her daughter, but the physician's widow as well. The child dies at once, but the older victim lives long enough to tell the governor about the crimes, and their perpetrator is sentenced to be thrown to the wild beasts.

In addition to the fact that this somewhat tiresome tale has such an involved plot, one notices the effect upon the narrator as the story proceeds and the full enormity of the wickedness of the principal character affects his judgment. When the physician is applied to for the poison, we are told that he is notorious for his perfidious villainies; when, tricked by the woman to whom he has sold the poison, he dies, he is that "most admirable physician."

The Enamoured Step-mother. — Only second to the tale just told for depth of wickedness in its heroine, is that of the stepmother who loved her husband's son. If the author had been upholding the truth of the assertion that "hell hath no fury like a woman scorned," he could have brought forward no more convincing incidents.

The stepmother is beautiful and the mother of a son, but her passion for her stepson is so great that she is ill because of it. The stepson is pictured as a model youth devoted to his books. When his stepmother declares her passion, he promptly suggests that they must say nothing more of it until his father goes away.

It is his intention to go away himself to escape the unwelcome advances of his father's wife, but before he can do so, his father goes upon a long journey. When the stepmother is taught by the numerous excuses returned in answer to her various messages that her affection is unwelcome, her love turns to bitterest hate.

The usual faithful slave procures the usual poison to administer to the offender, but it is taken by the younger son,

who dies. The father, hastily summoned, is told a horrible tale of the depravity of his elder son. Because his stepmother repelled his advances, he has poisoned her son in revenge, and now plots to destroy her because she has detected his guilt. Beside himself with grief, the poor father buries his dead son; then he rushes into the market place, demanding the punishment of the living one.

The trial is held. The stepmother's faithful slave testifies that the young man, angered because of his stepmother's obduracy, had procured poison which he commanded the slave to give to the little brother; that he offered a rich reward and threatened death if his command were not obeyed. That finally he had administered the potion with his own hand, fearful lest the slave should not do so.

The senators, all believing in the guilt of the accused, were about to condemn him to death, when the most respected of them, putting his hand over the mouth of the vase into which the voting pebbles were to be cast, told a strange story.

The slave had applied to him for a swift poison for which he offered to pay a large sum. He had given the potion, but as his suspicions had been aroused, he had made an excuse by which he had managed to have the slave's seal affixed to the bag of coins paid him. Although the seal affixed to the bag of coins proved to be the same as that on the slave's ring, the latter still maintained the truth of his story.

Then the physician said that the drug which he had given to the slave was mandrake, which did not kill but induced a deep sleep. If it had been administered to the boy, he would now be on the point of awaking. They went to the tomb and found the boy just emerging from the trance.

The slave was sentenced to be crucified; the stepmother was banished for life; the father who had believed himself bereft of both sons, was now happy in their possession.

The Tragedy of Tlepolemus and Charite. — The story of Tlepolemus and Charite, their love for each other and their death,

and of the villain of the piece, Thrasyllus, is the most symmetrically developed of all the tales we are to consider.

Charite, beautiful and charming, after being sought in marriage by many suitors, is married to Tlepolemus. Thrasyllus, violently in love with her, has been rejected by her parents because of his dissipated life and evil associates. His passion for the bride of Tlepolemus does not wane, and he ingratiates himself with the wedded pair and becomes an intimate of the husband.

Together they go to hunt roe deer, for Charite fears some injury to her husband if he seek fiercer game. Tlepolemus and Thrasyllus are mounted, their servants on foot. Suddenly a wild boar springs from the forest. "With mighty muscles standing out, with bristling hair rising along his spine, he rushes out, gnashing his teeth in his rage, foaming at the mouth, while his eyes seem to flash forth flame."

Upon the proposal of Thrasyllus, the friends start in pursuit of the boar. It turns upon Tlepolemus and he, hard pressed, calls to his friend for aid. The servants have already run away. Thrasyllus attacks instead of aiding Tlepolemus, and maims his horse. Fearful lest the tusks of the furious boar may not inflict fatal wounds, he adds several thrusts of his spear.

When Charite learns of the death of her husband, she rushes wildly through the street to throw herself upon his body, and is only prevented by force from joining him in death. It is Thrasyllus who later rouses her to take some interest in life. And when she seems reconciled to live, he urges his proposals upon her and this time with the consent of her parents.

And now the shade of Tlepolemus appears to Charite in her sleep and tells her of the guilt of Thrasyllus. Her whole energy seems now to be directed to revenge. She conceals her loathing of her wicked suitor, and gives hopeful promises for the future. But when he urges her to accept him at once as her lover, she apparently yields, only stipulating that he come secretly, since her husband's death is so recent.

On his arrival, a servant plies him with drugged wine. When he is unconscious, Charite blinds him by plunging through his eyes again and again, a pin from her hair. Then, in spite of those who would have restrained her, Charite kills herself at her husband's tomb and Thrasyllus, awaking to the horror of all that he has done, has himself locked in the tomb of those he has so wronged, and dies of starvation.

The Tale of the Tub and the Fuller's Wife. — The tale of the Tub and the story of the Fuller's Wife serve to bring into prominence that element of lubricity which is recognized as one of the characteristics of the early Milesian tale. The tale of the Tub is well known, as Boccaccio has used it in his *Decameron*. The story of the Fuller's Wife is an involved tale of intrigue, and it also appears in the *Decameron*.

Cupid and Psyche. — The far-famed tale of Cupid and Psyche is one of the best-known tales of antiquity. It has inspired many a work of art, and if known to comparatively few in the original, the exquisite translation of it in Walter Pater's *Marius the Epicurean*, La Fontaine's version, and perhaps above all, for English readers, the poetical rendering of William Morris in the *Earthly Paradise* have made it well known in modern times. It is undoubtedly folklore in origin but worked over into the form of an erotic romance with a very slight element of allegory.

With the possible exception of the tale of *Diophanes, the Chaldaean*, these are tales of action. One readily sees the tremendous possibilities open to a narrator of vivid imagination. When Socrates tremblingly tells of the dread deeds of the witch in punishing her enemies, the reader is tempted to add something of his own, so stimulated are his inventive powers.

The supernatural element is a favorite and striking feature, and the shades have as much individuality as their prototypes. At times the appearance of the shade was necessary, as in the

second witch's tale. In the instance cited, the husband's spirit came unwillingly, but having come, argued vigorously with the wife who had poisoned him, and then and there to prove his veracity, furnished the point of the whole tale by disclosing what the witch had done to Telyphron. In striking contrast, the shade of Tlepolemus need not have come at all, for Charite must already have suspected what he came to disclose. But he was a gentle, affectionate, resigned spirit, and a decided aid in adding to the thrill which these tales could not have failed to induce.

In the story of the *Lost Slippers*, the central figure is, rather surprisingly, the lady's lover. His ready wit and kind heart, as shown in saving a slave from torture, make him a personality, a rare thing in the stories under discussion, in which characterization is noticeably absent. Another personality is Charite, a well delineated character, and the fact that she is a virtuous wife is something of a relief after one has read so many accounts of readily accepted lovers and deceived husbands.

With very few exceptions we are shown puppets whose strings are pulled by the author. As a result there is manifest a striking readiness to act in a way to promote the plot. And such a wealth of plot! The villains are nearly all feminine and are painted as absolutely unscrupulous. Confidential slaves abound who are ever ready to plan murders and to bring necessary potions from unscrupulous physicians.

In these days of psychological studies the very objectivity of these always simple, though involved tales is somewhat restful. One can feel sure that the person who is to be deceived will yield readily to the most transparent attempt to hoodwink him; that the good will ultimately triumph in almost every case; that punishments will be blood-curdling in their cruelty; that ghosts will walk, and that while robbers nearly always die, yet undying fame is theirs forever. We gain, too, an interesting picture of the time. In those days in

Thessaly, the land of magic, where wild beasts, robbers, inky blackness and every kind of danger threatened from without, these melodramatic tales told in wayside inns by commercial travellers, by servants, sometimes even by one of the leading characters, could rarely fail to produce the most telling effect.

I

TALE OF ARISTOMENES THE COMMERCIAL TRAVELER

Sed ut prius noritis cuiatis sim; Aegiensis; audite et quo quaestu me teneam: melle vel caseo et huiusce modi cauponarum mercibus per Thessaliam, Aetoliam, Boeotiam ultro citro discurrens. Comperto itaque Hypatae, quae civitas cunctae Thessaliae antepollet, caseum recens et sciti saporis admodum commodo pretio distrahi, festinus ad-
cucurri id omne praestinaturus.

Sed, ut fieri adsolet, sinistro pede profectum me spes compendii frustrata est; omne enim pridie Lupus negotiator magnarius coemerat. Ergo igitur inefficaci celeritate fatigatus commodum vespera oriente ad balneas processeram; ecce Socraten contubernalem meum conspicio. Humi sedebat scissili palliastro semiamictus, paene alius lurore, ad miseram maciem deformatus, qualia solent fortunae decermina stipes in triviis erogare. Hunc talem, quamquam necessarium et summe cognitum, tamen dubia mente propius accessi.

"Hem," inquam, "mi Socrates, quid istud? quae facies? quod flagitium? At vero domi tuae iam defletus et conclamatus es, liberis tuis tutores iuridici provincialis decreto dati, uxor persolutis inferialibus officiis luctu et maerore diuturno deformatata, diffletis paene ad extremam captivitatem oculis suis, domus infortunium novarum nuptiarum

gaudiis a suis sibi parentibus hilarare compellitur. At tu hic larvale simulacrum cum summo dedecore nostro viseris."

"Aristomene," inquit, "ne tu fortunarum lubricas ambages et instabiles incursiones et reciprocas vicissitudines ignoras!"

5 et cum dicto sutili centunculo faciem suam iam dudum punicantem prae pudore obtexit ita, ut ab umbilico pube tenus cetera corporis renudaret. Nec denique perpessus ego tam miserum aerumnae spectaculum iniecta manu ut adsurgat enitor.

10 At ille, ut erat, capite velato, "Sine, sine," inquit, "fruat diutius trophaeo Fortuna, quod fixit ipsa."

Effeci sequatur et simul unam e duabus laciniis meis exuo eumque propere vestio dicam an contego, et ilico lavacro trado, quod unctui, quod tersui ipse praeministro, sordium
15 enormem eluviem operose effrico, probe curato, ad hospitium lassus ipse fatigatum aegerrime sustinens perduco, lectulo refoveo, cibo satio, poculo mitigo, fabulis permulceo.

Iam adlubentia proclivis est sermonis et ioci et scitum etiam cavillum, iam dicacitas intimidata, cum ille imo de
20 pectore cruciabilem suspirium ducens, dextra saeviente frontem replaudens: "Me miserum," inquit, "qui, dum voluptatem gladiatorii spectaculi satis famigerabilis consector, in has aerumnas incidi. Nam ut scis optime, secundum quaestum Macedoniam profectus, dum mense decimo ibidem
25 attentus nummator revortor, modico prius quam Larissam accederem, per transitum spectaculum obiturus in quadam avia et lacunosa convalli a vastissimis latronibus obsessus atque omnibus privatus tandem evado et utpote ultime adfectus ad quandam cauponam Meroen, anum sed ad-
30 modum scitulam, devorto eique causas et peregrinationis diuturnae et domuitionis anxiae et spoliationis miserae refero; quae me nimis quam humane tractare adorta, cenae

gratae atque gratuita adplicat. Et statim miser, ut cum illa adquevi, ab unico congressu annosam ac pestilentem servitutem contraho et ipsas etiam lacinias, quas boni latrones contegendo mihi concesserant, in eam contuli, operulas etiam, quas adhuc vegetus saccariam faciens merebam, quoad me 5 ad istam faciem quam paulo ante vidisti bona uxor et mala fortuna perduxit."

"Pol quidem tu dignus," inquam, "es extrema sustinere, si quid est tamen novissimo extremus, qui voluptatem veneriam et scortum scortum lari et liberis praetulisti." 10 At ille digitum a pollice proximum ori suo admovens et in stuporem attonitus "Tace, tace," inquit et circumspiciens tutamenta sermonis: "Parce," inquit, "in feminam divinam ne quam tibi lingua intemperante noxam contrahas."

"Ain tandem?" inquam, "potens illa et regina caupona 15 quid mulieris est?"

"Saga," inquit, "et divina, potens caelum deponere, terram suspendere, fontes durare, montes diluere, manes sublimare, deos infimare, sidera extinguere, Tartarum ipsum inluminare." 20

"Oro te," inquam, "aulaeum tragicum dimoveto et si-
parium scaenicum complicato et cedo verbis communibus."

"Vis," inquit, "unum vel alterum, immo plurima eius audire facta? Nam ut se ament efflictim non modo incolae, verum etiam Indi vel Aethiopes utrique vel ipsi 25 Antiethones, folia sunt artis et nugae merae. Sed quod in conspectum plurium perpetravit, audi.

"Cauponem quoque vicinum atque ob id aemulum deformavit in ranam et nunc senex ille dolio innatans vini sui, adventores pristinos in faece submissus officiosis roncis 30 raucus appellat. Alium de foro, quod adversus eam locutus esset, in arietem deformavit et nunc aries ille causas agit.

"Quae cum subinde faceret ac multi nocerentur, publicitus indignatio percerebuit statutumque ut in eam die altera severissime saxorum iaculationibus vindicaretur. Quod consilium virtutibus cantionum antevortit et ut illa Medea
5 unius dieculae a Creone impetratis indutiis totam eius domum filiamque cum ipso sene flammis coronalibus deuserat, sic haec devotionibus sepulchralibus in scrobem procuratis, ut mihi temulenta narravit proxime, cunctos in suis sibi domibus tacita numinum violentia clausit, ut toto biduo
10 non claustra perfringi, non fores evelli, non denique parietes ipsi quiverint perforari, quoad mutua hortatione consone clamitarent quam sanctissime deierantes sese neque ei manus admolituros et, si quis aliud cogitarit, salutare laturos subsidium. Et sic illa propitiata totam civitatem absolvit.
15 "At vero coetus illius auctorem nocte intempesta cum tota domo, id est parietibus et ipso solo et omni fundamento, ut erat, clausa ad centesimum lapidem in aliam civitatem summo vertice montis exasperati sitam et ob id ad aquas sterilem transtulit. At quoniam densa inhabitantium aedificia locum novo hospiti non dabant, ante portam proiecta domo discessit."

"Mira," inquam, "nec minus saeva, mi Socrates, memoras. Denique mihi quoque non parvam incussisti sollicitudinem, immo vero formidinem, iniecto non scrupulo, sed lancea, ne
25 quo numinis ministerio similiter usa sermones istos nostros anus illa cognoscat. Itaque maturius quieti nos reponamus et somno levata lassitudine noctis antelucio aufugiamus istinc quam pote longissime."

Haec adhuc me suadente insolita vinolentia ac diu
30 turna fatigatione pertentatus bonus Socrates iam sopitus stertebat altius. Ego vero adducta fore pessulisque firmatis grabatulo etiam pone cardines supposito et probe

adgesto super eum me recipio. Ac primum prae metu aliquantisper vigilo, dein circa tertiam ferme vigiliam paululum coniveo. Commodum quieveram, et repente impulsu maiore quam ut latrones crederes ianuae reserantur, immo vero fractis et evolsis funditus cardinibus proster- 5 nuntur. Grabatulus alioquin breviculus et uno pede mutilus ac putris impetus tanti violentia prosternitur, me quoque evolutum atque excussum humi recidens in inversum coperit ac tegit.

Tunc ego sensi naturalitus quosdam affectus in con- 10 trarium provenire. Nam ut lacrimae saepicule de gaudio prodeunt, ita et in illo nimio pavore risum nequivi continere, de Aristomene testudo factus. Ac dum in fimum deiectus obliquo aspectu, quid rei sit, grabatuli sollertia munitus opperior, video mulieres duas' altioris aetatis; 15 lucernam lucidam gerebat una, spongiam et nudum gladium altera. Hoc habitu Socratem bene quietum circumstetere.

Infit illa cum gladio "Hic est, soror Panthia, carus Endymion, hic Catamitus meus, qui diebus ac noctibus inludit aetatulam meam, hic qui meis amoribus subterhabitis non 20 solum me diffamat probris, verum etiam fugam instruit. At ego scilicet Ulixi astu deserta vice Calypsonis aeternam solitudinem flebo." Et porrecta dextera meque Panthiae suae demonstrato, "At hic bonus," inquit, "consiliator Aristomenes, qui fugae huius auctor fuit et nunc morti 25 proximus iam humi prostratus grabatulo subcubans iacet et haec omnia conspicit, impune se laturum meas contumelias putat. Faxo eum sero, immo statim, immo vero iam nunc, ut et praecedentis dicacitatis et instantis curiositatis paeni- teat."

30

Haec ego ut accepi, sudore frigido miser perfluo, tremore viscera quatior, ut grabatulus etiam succussu meo

inquietus super dorsum meum palpitando saltaret. At bona Panthia "Quin igitur," inquit, "soror Meroe, hunc primum bacchatim discerpimus."

Ad haec Meroe—sic enim reapse nomen eius tunc
 5 fabulis Socratis convenire sentiebam—'Immo,' ait, 'supersit hic saltem, qui miselli huius corpus parvo contumulet humo,' et capite Socratis in alterum dimoto latus per iugulum sinistrum capulo tenus gladium totum ei demergit et sanguinis eruptionem utriculo admoto excipit
 10 diligenter, ut nulla stilla compareret usquam.

Haec ego meis oculis aspexi. Nam etiam, ne quid demutaret, credo, a victimae religione, immissa dextera per vulnus illud ad viscera penitus, cor miseri contubernalis mei Meroe bona scrutata protulit, cum ille inpetu teli prae-
 15 secata gula vocem, immo stridorem incertum per vulnus effunderet et spiritum rebulliret. Quod vulnus, qua maxime patebat, spongia offulciens Panthia "Heus tu," inquit, "spongia, cave in mari nata per fluvium transeas." His editis abeunt.

20 Commodum limen evaserant, et fores ad pristinum statum integrae resurgunt; cardines ad foramina resident, ad postes repagula redeunt, ad claustra pessuli recurrunt. At ego, ut eram, etiam nunc humi proiectus, inanimis, nudus et frigidus immo vero semimortuus, verum etiam ipse mihi
 25 supervivens et postumus vel certe destinatae iam cruci candidatus, "Quid," inquam, "me fiet, ubi iste iugulatus mane paruerit? Cui videbor veri similia dicere proferens vera? 'Proclamares saltem suppetiatum, si resistere vir tantus mulieri nequibas; sub oculis tuis homo iugulatur, et siles?
 30 Cur autem te simile latrocinium non peremit? Cur saeva crudelitas vel propter indicium sceleris arbitro pepercit? Ergo quoniam evasisti mortem, nunc illo redi.'"

Haec identidem mecum replicabam, et nox ibat in diem. Optimum itaque factu visum est anteluculo furtim evadere et viam licet trepido vestigio capessere. Sumo sarcinulam meam, subdita clavi pessulos reduco; at illae probae et fideles ianuae, quae sua sponte reseratae nocte fuerant, 5 vix tandem et aegerrime tunc clavis suae crebra immissione patefiunt.

Et "Heus tu, ubi es?" inquam; "valvas stabuli absolve, antelucio volo ire." Ianitor pone stabuli ostium humi cubitans etiam nunc semisomnus: "Quid? tu," inquit, 10 "ignoras latronibus infestari vias, qui hoc noctis iter incipis? Nam etsi tu alicuius facinoris tibi conscius scilicet mori cupis, nos cucurbitae caput non habemus, ut pro te moriamur." "Non longe," inquam, "lux abest. Et praeterea quid viatori de summa pauperie latrones auferre possunt? 15 An ignoras, inepte, nudum nec a decem palaestritis despoliari posse?"

Ad haec ille marcidus et semisopitus in alterum latus evolutus "Unde autem," inquit, "scio, an convectore illo tuo, cum quo sero devorteras, iugulato fugae mandes prae- 20 sidium."

Illud horae memini me terra dehiscente ima Tartara inque his canem Cerberum prorsus esurientem me prospexisse. Ac recordabar profecto bonam Meroen non misericordia iugulo meo pepercisse, sed saevitia cruci me 25 reservasse. In cubiculum itaque reversus de genere tumultuario mortis mecum deliberabam.

Sed cum nullum aliud telum mortiferum Fortuna quam solum mihi grabatulum subministraret, "Iam iam grabatule," inquam, "animo meo carissime, qui mecum tot aerum- 30 nas exanclasti conscius et arbiter, quae nocte gesta sunt, quem solum in meo reatu testem innocentiae citare

possum, tu mihi ad inferos festinanti sumministra telum salutare"; et cum dicto restim, qua erat intextus, adgredior expedire ac tigillo, quod fenestrae subditum altrinsecus prominebat, iniecta atque obdita parte funicula et altera
5 firmiter in nodum coacta ascenso grabatulo ad exitium sublimatus et immisso capite laqueum induo. Sed dum pede altero fulcimentum, quo sustinebar, repello, ut ponderis deductu restis ad ingluviem adstricta spiritus officia discluderet, repente putris alioquin et vetus funis dirumpitur
10 atque ego de alto recidens Socraten — nam iuxta me iacebat — superruo cumque eo in terram devolvor. Et ecce in ipso momento ianitor introrumpit exerte clamitans "Ubi es tu, qui alta nocte immodice festinabas et nunc stertis involutus?"

Ad haec nescio an casu nostro an illius absono clamore
15 expectatus Socrates exsurgit prior et "Non," inquit, "inmerito stabularios hos omnes hospites detestantur. Nam iste curiosus dum inportune irrumpit — credo studio rapiendi aliquid — clamore vasto marcidum alioquin me altissimo somno excussit."

20 Emergo laetus atque alacer insperato gaudio perfusus et "Ecce, ianitor fidelissime, comes et pater meus et frater meus, quem nocte ebrius occisum a me calumniabaris," et cum dicto Socratem deosculabar amplexus. At ille odore alioquin spurcissimi humoris percussus, quo me Lamiae
25 illae infecerant, vehementer aspernatur: "Apage te," inquit, "fetorem extremae latrinae" et causas coepit huius odoris comiter inquirere. At ego miser adfecto ex tempore absurdo ioco in alium sermonem intentionem eius denuo derivo et iniecta dextra "Quin imus," inquam, "et itineris
30 matutini gratiam capimus."

Sumo sarcinulam et pretio mansionis stabulario persoluto capessimus viam.

Aliquantum processeramus, et iam iubaris exortu cuncta conlustrantur. Et ego curiose sedulo arbitrabar iugulum comitis, qua parte gladium delapsum videram, et mecum "Vesane," aio, "qui poculis et vino sepultus extrema somniasti. Ecce Socrates integer, sanus, incolumis. Ubi vulnus, 5 ubi spongia? ubi postremum cicatrix tam alta, tam recens?" Et ad illum: "Non," inquam, "immerito medici fidi cibo et crapula distentos saeva et gravia somniare autumant; mihi denique, quod poculis vesperi minus temperavi, nox acerba diras et truces imagines optulit, ut adhuc me credam cruore 10 humano aspersum atque impiatum."

Ad haec ille subridens "At tu," inquit, "non sanguine, sed lotio perfusus es, verum tamen et ipse per somnium iugulari visus sum mihi. Nam et iugulum istum dolui et cor ipsum mihi avelli putavi, et nunc etiam spiritu deficior et genua quatuor et gradu titubo et aliquid cibatus refovendo spiritu desidero."

"En," inquam, "paratum tibi adest ientaculum" et cum dicto manticam meam humero exuo, caseum cum pane propere ei porrigo et "Iuxta platanum istam residamus" aio. 20

Quo facto et ipse aliquid indidem sumo eumque avidè esitantem aspiciens aliquanto intentiore macie atque pallore buxèo deficientem video. Sic denique eum vitalis color turbaverat, ut mihi prae metu, nocturnas etiam Furias illas imaginanti, frustulum panis, quod primum sumpseram, quamvis admodum modicum mediis faucibus inhaereret ac neque deorsum demeare neque sursum remeare posset. Nam et crebritas ipsa commeantium metum mihi cumulabat. Quis enim de duobus comitum alterum sine alterius noxa peremptum crederet? Verum ille ut satis detruncaverat cibum, 30 sitire inpatienter coeperat; nam et optimi casei bonam partem avidè devoraverat, et haud ita longe radices platani lenis

fluvius in speciem placidae paludis ignavus ibat argento vel vitro aemulus in colorem.

“En,” inquam, “explere latice fontis lacteo.”

Adsurgit ille et oppertus paululum planiorem ripae marginem complicitus in genua adpronat se avidus adfectans poculum. Necdum satis extremis labiis summum aquae rorem attigerat, et iugulo eius vulnus dehiscit in profundum patorem et illa spongia de eo repente devolvitur eamque parvus admodum comitatur cruor. Denique corpus exanimatum in flumen paene cernuat, nisi ego altero eius pede retento vix et aegre ad ripam superiorem adtraxi, ubi defletum pro tempore comitem misellum arenosa humo in amnis vicinia sempiterna contexi.

Ipse trepidus et eximie metuens mihi per diversas et avias solitudines aufugi et quasi conscius mihi caedis humanae, relictā patria et lare, ultroneum exilium amplexus, nunc Aetoliam novo contracto matrimonio colo.

II

DIOPHANES THE CHALDEAN

Nam die quadam cum frequentis populi circulo conseptus coronae circumstantium fata donaret, Cerdo quidam nomine negotiator accessit eum, diem commodum peregrinationi cupiens. Quem cum electum destinasset ille, iam deposita crumina, iam profusis nummulis, iam dinumeratis centum denarium, quos mercedem divinationis auferret, ecce quidam de nobilibus adulescentulus a tergo adrepens eum lacinia prehendit et conversum amplexus exosculatur artissime.

At ille ubi primum consaviatus eum iuxtim se ut adsidat effecit, attonitus repentinae visionis stupore et praesentis negotii quod gerebat oblitus, infit ad eum: "Quam olim equidem exoptatus nobis advenis?"

Respondit ad haec ille alius, "Commodum vespera oriente. Sed vicissim tu quoque, frater, mihi memora quem ad modum exinde, ut de Euboea insula festinus enavigasti, et maris et viae confeceris iter."

Ad haec Diophanes ille Chaldaeus egregius mente viduus necdum suus "Hostes," inquit, "et omnes inimici nostri tam diram, immo vero Ulixeam peregrinationem incidant. Nam et navis ipsa, qua vehebamur, variis turbinibus procellarum quassata, utroque regimine amisso aegre ad ulterioris ripae marginem detrusa, praeceps demersa est et nos omnibus amissis vix enatavimus.

"Quodcumque vel ignotorum miseratione vel amicorum benivolentia contraximus, id omne latrocinialis invasit manus, 25

quorum audaciae repugnans etiam Arignotus unicus frater meus sub istis oculis miser iugulatus est.”

Haec eo adhuc narrante maesto Cerdo, ille negotiator correptis nummulis suis, quos divinationis mercedi destinaverat, 5 protinus aufugit. Ac dehinc tunc demum Diophanes ex-
pergitus sensit imprudentiae suae labem, cum etiam nos omnis circumsecus adstantes in clarum cachinnum videret effusos.

III

TELYPHRON'S TALE OF THE WITCHES

Pupillus ego Mileto profectus ad spectaculum Olympicum cum haec etiam loca provinciae famigerabilis adire cuperem, peragrata cuncta Thessalia fuscis avibus Larissam accessi. Ac dum singula pererrans tenuato admodum viatico, paupertati meae fomenta conquirō, conspīcor medio 5 foro procerum quendam senem. Insistebat lapidem claraque voce praedicabat, si qui mortuum servare vellet, de pretio liceretur. Et ad quempiam praetereuntium "Quid hoc," inquam, "comperior? Hicine mortui solent aufugere?"

"Tace," respondit ille, "nam oppido puer et satis peregrinus es meritoque ignoras Thessaliae te consistere, ubi sagae mulieres ora mortuorum passim demorsicant, eaque sunt illis artis magicae supplementa."

Contra ego "Et quae, tu," inquam, "dic sodes, custodela ista feralis?" "Iam primum," respondit ille, "perpetem 15 noctem eximie vigilandum est exertis et inconivis oculis semper in cadaver intentis nec acies usquam devertenda, immo ne obliquanda quidem, quippe cum deterrimae versipelles in quodvis animal ore converso latenter adrepant, ut ipsos etiam oculos Solis et Iustitiae facile frustrentur; nam 20 et aves et rursum canes et mures, immo vero etiam muscas induunt. Tunc diris cantaminibus somno custodes obruunt. Nec satis quisquam definire poterit quantas latebras nequissimae mulieres pro libidine sua comminiscuntur.

"Nec tamen huius tam exitiabilis operae merces amplior quam quaterni vel seni ferme offeruntur aurei. Ehem, et, quod paene praeterieram, si qui non integrum corpus mane restituerit, quidquid inde decerptum deminutumque fuerit, 5 id omne de facie sua desecto sarcire compellitur."

His cognitis animum meum conmasculo et ilico accedens praeconem, "Clamare," inquam, "iam desine. Adest custos paratus, cedo praemium."

"Mille," inquit, "nummum deponentur tibi. Sed heus 10 iuvenis, cave diligenter principum civitatis filii cadaver a malis Harpiis probe custodias."

"Ineptias," inquam, "mihi narras et nugas meras. Vides hominem ferreum et insomnem, certe perspicaciorem ipso Lynceo vel Argo et oculeum totum."

15 Vix finieram, et ilico me perducit ad domum quampiam, cuius ipsis foribus obseptis per quandam brevem posticulam intro vocat me et conclave quoddam obseratis luminibus umbrosum aperiens demonstrat matronam flebilem fusca veste contectam, quam propter adsistens "Hic," inquit, "auctoratus ad custodiam mariti tui fidenter accessit." At illa 20 crinibus antependulis hinc inde dimotis etiam in maerore luculentam proferens faciem meque respectans "Vide oro," inquit, "quam expergite munus obeas."

"Sine cura sis," inquam, "modo corollarium idoneum 25 compara."

Sic placito consurrexit et ad aliud me cubiculum inducit. Ibi corpus splendentibus linteis coopertum, introductis quibusdam septem testibus, manu revelat et diutine super fletu, obtestata fidem praesentium singula demonstrat anxie, 30 verba concepta de industria quodam tabulis prae-notante. "Ecce," inquit, "nasus integer, incolumes oculi, salvae aures, inlibatae labiae, mentum solidum. Vos in hanc rem, boni

Quirites, testimonium perhibetote," et cum dicto consignatis illis tabulis facessit.

At ego: "Iube," inquam, "domina, cuncta quae sunt usui necessaria nobis exhiberi."

"At quae," inquit, "ista sunt?" 5

"Lucerna," aio, "praegrandis et oleum ad lucem luci sufficiens et calida cum oenophoris et calice cenarumque reliquiis discus ornatus."

Tunc illa capite quassanti, "Abi," inquit, "fatue, qui in domo funesta cenas et partes requiris, in qua totiugis iam 10 diebus ne fumus quidem visus est ullus. An istuc comisatum te venisse credis? Quin sumis potius loco congruentes luctus et lacrimas?" Haec simul dicens respexit ancillulam et "Myrrhine," inquit, "lucernam et oleum trade confestim et incluso custode, cubiculo protinus facesse." 15

Sic desolatus ad cadaveris solacium perfrictis oculis et obarmatis ad vigiliis animum meum permulcebam cantationibus, cum ecce crepusculum et nox provecta et nox altior et dein concubia altiora et iam nox intempesta. Mihique oppido formido cumulatior quidem, cum repente introrepens 20 mustula contra me constitit optutumque acerrimum in me destituit, ut tantillula animalis prae nimia sui fiducia mihi turbaret animum. Denique sic ad illam "Quin abis," inquam, "inpurata bestia, teque ad tui similes musculos recondis, antequam nostri vim praesentariam experiaris? Quin 25 abis?"

Terga vortit et cubiculo protinus exterminatur. Nec mora, cum me somnus profundus in imum barathrum repente demergit, ut ne deus quidem Delphicus ipse facile discerneret, duobus nobis iacentibus, quis esset magis mor- 30 tuus. Sic inanimis et indigens alio custode paene ibi non eram.

Commodum noctis indutias cantus perstrepebat cristatae cohortis. Tandem expergitus et nimio pavore perterritus cadaver accurro et ammoto lumine revelataque eius facie rimabar singula, quae cuncta convenerant; ecce uxor misella
5 flens cum hesternis testibus introrumpit anxia et statim corpori superruens multumque ac diu deosculata sub arbitrio luminis recognoscit omnia.

Et conversa Philodespotum requirit actorem, ei praecipit, bono custodi redderet sine mora praemium. Et oblato
10 statim "Summas," inquit, "tibi, iuvenis, gratias agimus et hercules ob sedulum istud ministerium inter ceteros familiares dehinc numerabimus."

Ad haec ego insperato lucro diffusus in gaudium et in aureos refulgentes, quos identidem manu mea ventilabam, attonitus "Immo," inquam, "domina, de famulis tuis
15 unum putato, et quotiens operam nostram desiderabis, fidenter impera."

Vix effatum me statim familiares omen nefarium execrati raptis cuiusque modi telis insecuntur; pugnis ille
20 malas offendere, scapulas alius cubitis inpingere, palmis infestis hic latera suffodere, calcibus insultare, capillos distrahere, vestem discindere. Sic in modum superbi iuvenis Adonei vel musici vatis Pipleii laceratus atque discerptus domo proturbor.

Ac dum in proxima platea refovens animum infausti
25 atque inprovidi sermonis mei sero reminiscor dignumque me pluribus etiam verberibus fuisse merito consentio, ecce iam ultimum defletus atque conclamatus processerat mortuus ritumque patrio, utpote unus de optimatibus, pompa
30 funeris publici ductabatur per forum.

Occurrit atratus quidam maestus in lacrimis genialem canitiem revellens senex et manibus ambabus invadens

torum voce contenta quidem, sed adsiduis singultibus impedita "Per fidem vestram," inquit, "Quirites, per pietatem publicam perempto civi subsistite et extremum facinus in nefariam scelestamque istam feminam severiter vindicate. Haec enim nec ullus alius miserum adolescentem, sororis 5 meae filium, in adulteri gratiam et ob praedam hereditariam extinxit veneno."

Sic ille senior lamentabiles questus singulis instrepebat. Saevire vulgus interdum et facti verisimilitudine ad criminis credulitatem impelli. Conclamant ignem, re-10 quirunt saxa, parvulos ad exitium mulieris hortantur. Emeditatis ad haec illa fletibus quamque sanctissime poterat adiurans cuncta numina tantum scelus abnuebat.

Ergo igitur senex ille "Veritatis arbitrium in divinam providentiam reponamus. Zatchlas adest Aegyptius propheta primarius, qui mecum iam dudum grandi praemio pepigit reducere paulisper ab inferis spiritum corpusque istud postliminio mortis animare," et cum dicto iuvenem quempiam linteis amiculis iniectum pedesque palmeis baxeis inductum et adusque deraso capite producit in 20 medium.

Huius diu manus deosculatus et ipsa genua contingens "Miserere," ait, "sacerdos, miserere per caelestia sidera, per inferna numina, per naturalia elementa, per nocturna silentia et adyta Coptica et per incrementa Nilotica et 25 arcana Memphytica et sistra Phariaca. Da brevem solis usuram et in aeternum conditis oculis modicam lucem infunde. Non obnitimur nec terrae rem suam denegamus, sed ad ultionis solacium exiguum vitae spatium deprecamur."

30

Propheta sic propitiatus herbulam quampiam ob os corporis et aliam pectori eius imponit. Tunc orientem ob-

versus incrementa solis augusti tacitus imprecatus venerabilis scaenae facie studia praesentium ad miraculum tantum certatim adrexit.

Immitto me turbae socium et pone ipsum lectulum editiorem quendam lapidem insistens cuncta curiosis oculis arbitrabar, iam tumore pectus extolli, iam salubris vena pulsari, iam spiritu corpus impleri: et adsurgit cadaver et profatur adulescens "Quid, oro, me post Lethaea pocula iam Stygiis paludibus innatantem ad momentariae vitae re-
ducitis officia? Desine iam, precor, desine ac me in meam quietem permitte."

Haec audita vox de corpore, sed aliquanto propheta commotior "Quin refers," ait, "populo singula tuaque mortis illuminas arcana? An non putas devotionibus meis posse
Diras invocari, posse tibi membra lassa torqueri?"

Suscipit ille de lectulo et imo cum gemitu populum sic adorat: "Malis novae nuptae peremptus artibus et addictus noxio poculo torum tepentem adultero mancipavi."

Tunc uxor egregia capit praesentem audaciam et mente sacrilega coarguenti marito resistens altercat. Populus aestuat, diversa tendentes, hi pessimam feminam viventem statim cum corpore mariti sepeliendam, alii mendacio cadaveris fidem non habendam.

Sed hanc cunctationem sequens adolescentis sermo distinxit; nam rursus altius ingemescens "Dabo," inquit, "dabo vobis intemeratae veritatis documenta; perlucide quod prorsus alius nemo cognoverit indicabo." Tunc digito me demonstrans, "Nam cum corporis mei custos hic sagacissimus exertam mihi teneret vigiliam, cantatrices anus exuviis meis
imminentes atque ob id reformatae frustra saepius, cum industriam sedulam eius fallere nequivissent, postremum iniecta somni nebula eoque in profundam quietem sepulto

me nomine ciere non prius desierunt, quam dum hebetes artus et membra frigida pigris conatibus ad artis magicæ nituntur obsequia.

“Hic utpote vivus quidem, sed tantum non sopore mortuus, quod eodem mecum vocabulo nuncupatur, ad suum nomen 5 ignarus exsurgit et in exanimis umbræ modum ultroneus gradiens, quamquam foribus cubiculi diligenter obclulis, per quoddam foramen prosectis naso prius ac mox auribus vicariam pro me lanienam sustinuit. Utque fallaciæ reliqua convenirent, ceram in modum prosectarum formatam aurium 10 ei adplicant examussim nasoque ipsius similem comparant. Et nunc adsistit miser hic præmium non industriæ sed debilitationis consecutus.”

Hic dictis perterritus temptare formam adgredior. Iniecta manu nasum prehendo, sequitur; aures pertracto, 15 deruunt. Ac dum directis digitis et detortis nutibus præsentium denotor, dum risus ebullit, inter pedes circumstantium frigido sudore defluens evado. Nec postea debilis ac sic ridiculus lari me patrio reddere potui, sed capillis hinc inde laterum deiectionis aurium vulnera celavi, nasi vero 20 dedecus linteolo isto pressim adglutinato decenter obtexi.

IV

THE ROBBER'S TALE

Vix enim Thebas heptapylos accessimus quod est huic disciplinae primum studium, sedulo fortunas inquirebamus popularis; nec nos denique latuit Chryseros quidam nummularius copiosae pecuniae dominus, qui metu officiorum
5 ac munerum publicorum magnis artibus magnam dissimulabat opulentiam. Denique solus ac solitarius, parva, sed satis munita domuncula contentus, pannosus alioquin ac sordidus, aureos folles incubabat.

Ergo placuit ad hunc primum ferremus aditum, ut con-
10 tempta pugna manus unice nullo negotio cunctis opibus otiose potiremur. Nec mora, cum noctis initio foribus eius praestolamur, quas neque sublevare neque dimovere ac ne perfringere quidem nobis videbatur, ne valuarum sonus cunctam viciniam nostro suscicaret exitio.

15 Tunc itaque sublimis ille vexillarius noster Lamachus spectatae virtutis suae fiducia, qua clavi immittendae foramen patebat, sensim immissa manu claustrum evellere gestiebat. Sed dudum scilicet omnium bipedum nequissimus Chryseros vigilans et singula rerum sentiens, lenem gradum
20 et obnixum silentium tolerans paulatim adrepat grandique clavo manum ducis nostri repente nisu fortissimo ad ostii tabulam offigit et exitiabili nexu patibulatum relinquens gurgustiolii sui tectum ascendit atque inde contentissima voce clamitans rogansque vicinos et unum quemque proprio

nomine ciens et salutis communis admonens diffamat incendio
repentino domum suam possideri. Sic unus quisque proximi
periculi confinio territus suppetiatum decurrunt anxii.
Tunc nos in ancipiti periculo constituti vel opprimendi
nostri vel deserendi socii, remedium e re nata validum eo 5
volente comminiscimur.

Antesignani nostri partem qua manus umerum subit, ictu
per articulum medium temperato, prorsus abscidimus atque
ibi brachio relicto, multis laciniis offulto vulnere, ne stillae
sanguinis vestigium proderent, ceterum Lamachum raptim 10
reportamus. Ac dum trepidi religionis urgemur gravi
tumultu et instantis periculi metu terremur ad fugam nec
vel sequi propere vel remanere tuto potest vir sublimis
animi virtutisque praecipuus, multis nos adfatibus multis-
que precibus querens adhortatur per dexteram Martis, per 15
fidem sacramenti, bonum commilitonem cruciatu simul et
captivitate liberaremus. Cur enim manui, quae rapere et
iugulare sola posset, fortem latronem supervivere? Sat se
beatum, qui manu socia volens occumberet. Cumque nulli
nostrum spontale parricidium suadens persuadere posset, 20
manu reliqua sumptum gladium suum diuque deosculatum
per medium pectus ictu fortissimo transadigit. Tunc nos
magnanimi ducis vigore venerato corpus reliquum veste
lintea diligenter convolutum mari celandum commisimus.
Et nunc iacet noster Lamachus elemento toto sepultus. 25

Et ille quidem dignum virtutibus suis vitae terminum
posuit. Enim vero Alcimus sollertibus coeptis minus saevum
Fortunae nutum non potuit adducere. Qui cum dormientis
anus perfracto tuguriolo conscendisset cubiculum superius
iamque protinus obliis faucibus interstinguere eam de- 30
buisset, prius maluit rerum singula per latiore fenestram
forinsecus nobis scilicet rapienda dispergere.

Cumque iam cuncta rerum naviter emolitus nec toro quidem aniculae quiescentis parcere vellet eaque lectulo suo devoluta vestem stragulam subductam scilicet iactare similiter destinaret, genibus eius profusa sic nequissima illa
5 deprecatur "Quid, oro, fili, paupertinas pannosasque rescularis miserrimae anus donas vicinis divitibus, quorum haec fenestra domum prospicit?"

Quo sermone callido deceptus astu et vera quae dicta sunt credens Alcimus, verens scilicet ne et ea quae prius miserat,
10 quaeque postea missurus foret, non sociis suis, sed in alienos lares iam certus erroris abiceret, suspendit se fenestra sagaciter perspecturus omnia, praesertim domus attiguae, ut dixerat illa, fortunas arbitraturus. Quod eum strenue quidem, set satis inprovide conantem senile illud facinus,
15 quanquam invalido, repentino tamen et inopinato pulsu nutantem ac pendulum et in prospectu alioquin attonitum praeceps inegit.

Qui praeter altitudinem nimiam super quendam etiam vastissimum lapidem propter iacentem decidens perfracta
20 diffusaque crate costarum rivos sanguinis vomens imitus narratisque nobis quae gesta sunt, non diu cruciatus vitam evasit. Quem prioris exemplo sepulturae traditum bonum secutorem Lamacho dedimus.

Tunc orbitatis duplici plaga petiti iamque Thebanis conatibus abnuentes Plataeas proximam conscendimus civitatem.
25 Ibi famam celebrem super quodam Demochare munus edituro gladiatoriumprehendimus. Nam vir et genere primarius et opibus plurimus et liberalitate praecipuus digno fortunae suae splendore publicas voluptates instruebat. Quis tantus
30 ingenii, quis facundiae, quis singulas species apparatus multilingui verbis idoneis posset explicare? Gladiatores isti famosae manus, venatores illi probatae pernicitatis, alibi

noxii perdita securitate suis epulis bestiarum saginas instruentes; confixilis machinae sublicae, turres structae tabularum nexibus ad instar circumforaneae domus, floridae picturae, decora futurae venationis receptacula. Qui praeterea numerus, quae facies ferarum! Nam praecipuo studio 5 forinsecus etiam advexerat generosa illa damnatorum capitum funera.

Sed praeter ceteram speciosi muneris supellectilem totis utcumque patrimonii viribus immanis ursae comparabat numerum copiosum. Nam praeter domesticis 10 venationibus captas, praeter largis emptionibus partas amicorum, etiam donationibus variis certatim oblatas tutela sumptuosa sollicitè nutrebat. Nec ille tam clarus tamque splendidus publicae voluptatis apparatus Invidiae noxios effugit oculos. 15

Nam diutina captivitate fatigatae simul et aestiva flagrantia maceratae, pigra etiam sessione languidae, repentina correptae pestilentia paene ad nullum redivere numerum. Passim per plateas plurimas cerneret iacere semivivorum corporum ferina naufragia. Tunc vulgus ignobile, quos 20 inculta pauperies sine delectu ciborum tenuato ventri cogit sordentia supplementa et dapes gratuitas conquirere, passim iacentes epulas accurrunt. Tunc e re nata subtile consilium ego et iste Babulus tale comminiscimur.

Unam, quae ceteris sarcina corporis praevalebat, quasi 25 cibo parandam portamus ad nostrum receptaculum eiusque probe nudatum carnibus corium servatis sollerter totis unguibus, ipso etiam bestiae capite adusque confinium cervicis solido relicto, tergus omne rasura studiosa tenuamus et minuto cinere perspersum soli siccandum tradimus. 30

Ac dum caelestis vaporis flammis examurgatur, nos interdum pulpis eius valenter saginantes sic instanti militiae

disponimus sacramentum, ut unus e numero nostro, non qui corporis adeo, sed animi robore ceteris antistaret, atque is in primis voluntarius, pelle illa contactus, ursae subiret effigiem domumque Democharis inlatus per opportuna
5 noctis silentia nobis ianuae faciles praestaret aditus. Nec paucos fortissimi collegii sollers species ad munus obeundum adrekerat. Quorum prae ceteris Thrasyleon factionis optione delectus ancipitis machinae subivit aleam.

Iamque habili corio et mollitie tractabili vultu sereno
10 sese recondit. Tunc tenui sarcimine summas oras eius adaequamus et iuncturae rimam, licet gracilem, setae circumfluentis densitate saepimus, ad ipsum confinium gulae, qua cervix bestiae fuerat execta, Thrasyleonis caput subire cogimus parvisque respiratui circa nares et oculos datis
15 foraminibus fortissimum socium nostrum prorsus bestiam factum inmittimus caveae modico praestinatae pretio, quam constanti vigore festinus inrepsit ipse.

Ad hunc modum prioribus inchoatis sic ad reliqua fallaciae pergitur. Sciscitati nomen cuiusdam Nicanoris, qui
20 genere Thracio proditus ius amicitiae summum cum illo Demochare colebat, litteras adfingimus, ut venationis suae primitias bonus amicus videretur ornando muneri dedicasse. Iamque propecta vespera abusi praesidio tenebrarum Thrasyleonis caveam Demochari cum litteris illis adulterinis
25 offerimus; qui miratus bestiae magnitudinem suique contubernalis opportuna liberalitate laetatus iubet nobis protinus gaudii sui gerulis decem aureos, ut ipse habebat, e suis loculis adnumerari.

Tunc, ut novitas consuevit ad repentinas visiones animos
30 hominum pellere, multi numero mirabundi bestiam confluebant, quorum satis callenter curiosos aspectus Thrasyleon noster impetu minaci frequenter inhibebat; consonaque

civium voce satis felix ac beatus Demochares ille saepe celebratus, quod post tantam cladem ferarum novo proventu quoquo modo fortunae resisteret, iubet novalibus suis confestim bestiam summa cum diligentia deportari. Sed suscipiens ego, "Caveas," inquam, "domine, fragrantia solis et 5 itineris spatio fatigatam coetui multarum et, ut audio, non recte valentium committere ferarum. Quin potius domus tuae patulum ac perflabilem locum, immo et lacu aliquo conterminum refrigerantemque prospicis? An ignoras hoc genus bestiae lucos consitos et specus roridos et fontes 10 amoenos semper incubare?"

Talibus monitis Demochares perterritus numerumque perditorum secum recensens non difficulter adsensus, ut ex arbitrio nostro caveam locaremus, facile permisit. "Sed et nos," inquam, "ipsi parati sumus hic ibidem pro cavea 15 ista excubare noctes, ut aestus et vexationis incommodo bestiae fatigatae et cibum tempestivum et potum solitum accuratius offeramus."

"Nihil indigemus labore isto vestro," respondit ille, "iam paene tota familia per diutinam consuetudinem nu- 20 triendis ursis exercitata est."

Post haec valefacto discessimus et portam civitatis egressi monumentum quoddam conspicamur procul a via remoto et abdito loco positum. Ibi capulos carie et vetustate semitectos, quis inhabitabant pulverei et iam cinerosi 25 mortui, passim ad futurae praedae receptacula reseramus et ex disciplina sectae servato noctis inlunio tempore, quo somnus obvius impetu primo corda mortalium validius invadit ac premit, cohortem nostram gladiis armatam ante ipsas fores Democharis velut expilationis 30 vadimonium sistimus.

Nec setius Thrasyleon examussim capto noctis latrociniali

momento prorepat cavea statimque custodes, qui propter sopiti quiescebant, omnes ad unum, mox etiam ianitorem ipsum gladio conficit clavique subtracta fores ianuae repandit nobisque prompte convolantibus et domus alveo
5 receptis demonstrat horreum, ubi vespera sagaciter argentum copiosum recondi viderat. Quo protinus perfracto confertae manus violentia, iubeo singulos commilitonum asportare quantum quisque poterat auri vel argenti, et in illis aedibus fidelissimorum mortuorum occultare propere
10 rursumque concito gradu recurrentis sarcinas iterare; quod enim ex usu foret omnium, me solum resistantem pro domus limine cuncta rerum exploraturum sollicite, dum redirent. Nam et facies ursae mediis aedibus discurrentis ad proterrendos, si qui de familia forte evigilassent, videbatur op-
15 portuna. Quis enim, quamvis fortis et intrepidus, immani forma tantae bestiae noctu praesertim visitata non se ad fugam statim concitaret, non obdito cellae pessulo pavens et trepidus sese cohiberet?

His omnibus salubri consilio recte dispositis occurrit
20 scaevus eventus. Namque dum reduces socios nostros suspensus opperior, quidam servulum strepitu scilicet vel divinitus inquietus proserpit leniter visaque bestia, quae libere discurrens totis aedibus commeabat, premens obnixum silentium vestigium suum replicat et utcumque cunctis in
25 domo visa pronuntiat.

Nec mora, cum numerosae familiae frequentia domus tota completur. Taedis, lucernis, cereis, sebaciis et ceteris nocturni luminis instrumentis clarescunt tenebrae. Nec inermis quisquam de tanta copia processit, sed singuli
30 fustibus, lanceis, dstrictis denique gladiis armati muniunt aditus. Nec secus canes etiam venaticos auritos illos et horricomes ad comprimendam bestiam cohortantur. Tunc

ego sensim gliscente adhuc illo tumultu retrogradi fuga domo facesso, sed plane Thrasyleonem mire canibus repugnantem, latens pone ianuam ipse, prospicio. Quamquam enim vitae metas ultimas obiret, non tamen sui nostrique vel pristinae virtutis oblitus iam faucibus ipsis hiantis 5 Cerberi reluctabat.

Scaenam denique, quam sponte sumpserat, cum anima retinens nunc fugiens, nunc resistens variis corporis sui schemis ac motibus tandem domo prolapsus est. Nec tamen, quamvis publica potitus libertate, salutem fuga 10 quaerere potuit. Quippe cuncti canes de proximo angiportu satis feri satisque copiosi venaticis illis, qui commodum domo similiter insequentes processerant, se obmiscent agminatim. Miserum funestumque spectamen aspexi, Thrasyleonem nostrum catervis canum saevientium cinctum 15 atque obsessum multisque numero morsibus laniatum.

Denique tanti doloris impatiens populi circumfluentis turbelis immisceor et in quo solo poteram celatum auxilium bono ferre commilitoni, sic indaginis principes dehortabar: "O grande," inquam, "et extremum flagitium, 20 magnam et vere pretiosam perdimus bestiam."

Nec tamen nostri sermonis artes infelicissimo profuerunt iuveni; quippe quidam procurrens e domo procerus et validus incunctanter lanceam mediis iniecit ursae praecordiis nec secus alius et ecce plurimi, iam timore discusso, 25 certatim gladios etiam de proximo congerunt.

Enimvero Thrasyleon egregium decus nostrae factionis tandem immortalitate digno. illo spiritu expugnato magis quam patientia neque clamore ac ne ululatu quidem fidem sacramenti prodidit, sed iam morsibus laceratus ferroque 30 laniatus obnixo mugitu et ferino fremitu praesentem casum generoso vigore tolerans gloriam sibi reservavit, vitam fato

redidit. Tanto tamen torrore tantaque formidine coetum illum turbaverat, ut usque diluculum, immo et in multum diem nemo quisquam fuerit ausus, quamvis iacentem, bestiam vel digito contingere, nisi tandem pigre ac timide
5 quidam lanius paulo fidentior, utero bestiae resecto, ursae magnificum despoliavit latronem.

Sic etiam Thrasyleon nobis perivit, sed a gloria non perivit. Confestim itaque constrictis sarcinis illis, quas nobis servaverant fideles mortui, Plataeae terminos concito
10 gradu deserentes, istud apud nostros animos identidem reputabamus, merito nullam fidem in vita nostra repperiri, quod ad manis iam et mortuos odio perfidiae nostrae demigrarit. Sic onere vecturae simul et asperitate viae toti fatigati, tribus comitum desideratis, istas quas videtis
15 praedas adveximus.

V

THE TRAGEDY OF TLEPOLEMUS AND CHARITE

Equisones opilionesque, etiam busequae, fuit Charite nobis, quae misella et quidem casu gravissimo nec vero incommitata Manis adivit. Sed ut cuncta noritis, referam vobis a capite, quae gesta sunt quaeque possent merito doctiores, quibus stilos fortuna subministrat, in historiae specimen chartis 5 involvere.

Erat in proxima civitate iuvenis natalibus praenobilis, quo clarus eo pecuniae fuit satis locuples, sed luxuriae popinalis scortisque et diurnis potationibus exercitatus atque ob id factionibus latronum male sociatus nec non 10 etiam manus infectus humano cruore, Thrasyllus nomine. Idque sic erat et fama dicebat.

Hic, cum primum Charite nubendo maturuisset, inter praecipuos procos summo studio petitionis eius munus obierat et quanquam ceteris omnibus id genus viris anti-15 staret eximiisque muneribus parentum invitaret iudicium, morum tamen inprobatus repulsae contumelia fuerat aspersus. Ac dum erilis puella in boni Tlepolemi manum venerat, firmiter deorsus delapsam nutriens amorem et denegati thalami permiscens indignationem, cruento facinori 20 quaerebat accessum.

Nactus denique praesentiae suae tempestivam occasionem, scelere quod diu cogitarat accingitur. Ac die quo praedonum infestis mucronibus puella fuerat astu virtutibus-

que sponsi sui liberata, turbae gratulantium exultans insigniter permiscuit sese salutique praesenti ac futurae suboli novorum maritorum gaudibundus ad honorem splendidae prosapiae inter praecipuos hospites domum nostram
5 receptus, occultato consilio sceleris, amici fidelissimi personam mentiebatur.

Iamque sermonibus assiduis et conversatione frequenti, nonnunquam etiam cena poculoque communi carior cariorque factus in profundam ruinam Cupidinis sese paulatim nescius
10 praecipitaverat. Quidni, cum flamma saevi amoris parva quidem primo vapore delectet, sed fomentis consuetudinis exaestuans inmodicis ardoribus totos amburat homines.

Diu denique deliberaverat secum Thrasyllus, quod nec clandestinis colloquiis opportunum repperiret locum et
15 adulterinae Veneris magis magisque praeclusos aditus copia custodientium cerneret novaeque atque gliscentis affectionis firmissimum vinculum non posse dissociari perspiceret et puellae, si vellet, quanquam velle non posset, furatrinae coniugalis incommodaret rudimentum; et tamen ad hoc
20 ipsum, quod non potest, contentiosa pernicie, quasi posset, impellitur. Quod nunc arduum factu putatur, amore per dies roborato facile videtur effectum. Spectate denique, sed, oro, sollicitis animis intendite, quorsum furiosae libidinis proruperint impetus.

25 Die quadam venatum Tlepolemus assumpto Thrasyлло petebat indagaturus feras, si quid tamen in capreis feritatis est; nec enim Charite maritum suum quaerere patiebatur bestias armatas dente vel cornu.

Iamque apud frondosum tumulum ramorumque densis
30 tegminibus umbrosum prospectu vestigatorum obseptis capreis canes venationis indagini generosae, mandato cubili residentes invaderent bestias, immittuntur statimque sol-

lertis disciplinae memores partitae totos praecingunt aditus tacitaque prius servata mussitatione, signo sibi repentino reddito, latratibus fervidis dissonisque miscent omnia.

Nec ulla caprea nec pavens dammula nec prae ceteris feris mitior cerva, sed aper immanis atque invisitatus ex- 5 surgit toris callosae cutis obesus, pilis inhorrentibus corio squalidus, setis insurgentibus spinae hispidus, dentibus attritu sonaci spumeus, oculis aspectu minaci flammeus, impetu saevo frementis oris totus fulmineus. Et primum quidem canum procaciores, quae comminus contulerant 10 vestigium, genis hac illac iactatis consecras interficit, dein calcata retiola, qua primos impetus reduxerat, transabiit.

Et nos quidem cuncti pavore deterriti et alioquin innoxiiis venationibus consueti, tunc etiam inermes atque inmuniti tegumentis frondis vel arboribus latenter abscondimus. 15 Thrasyllus vero nactus fraudium opportunum decipulum sic Tlepolemum captiose compellat: "Quid stupore confusi vel etiam cassa formidine similes humilitati servorum istorum vel in modum pavoris feminei deiecti tam opimam praedam mediis manibus amittimus? Quin equos inscendimus? 20 Quin ocus indipiscimur? En cape venabulum et ego sumo lanceam" nec tantillum morati protinus insiliunt equos ex summo studio bestiam insequentes. Nec tamen illa genuini vigoris oblita retorquet impetum et incendio feritatis ardescens dente compulso, quem primum insiliat, cuncta- 25 bunda rimatur.

Sed prior Tlepolemus iaculum, quod gerebat, insuper dorsum bestiae contorsit. At Thrasyllus ferae quidem pepercit, sed equi, quo vehebatur Tlepolemus, postremos poplites lancea feriens amputat. Quadrupes reccidens, qua sanguis 30 effluxerat, toto tergo supinatus invitus dominum suum devolvit ad terram.

Nec diu, sed eum furens aper invadit iacentem ac primo lacinias eius, mox ipsum resurgentem multo dente laniavit. Nec coepti nefarii bonum piguit amicum vel suae saevitiae litatum saltem tanto periculo cernens potuit expleri, sed
5 percito atque plagosa crura contegenti suumque auxilium miseriter roganti per femus dexterum dimisit lanceam tanto ille quidem fidentius, quanto crederet ferri vulnera similia futura prosectu dentium. Nec non tamen ipsam quoque bestiam facili manu transadigit.

10 Ad hunc modum definito iuvene, exciti latibulo suo quisque familia maesta concurrimus. At ille quamquam perfecto voto, prostrato inimico laetus ageret, vultu tamen gaudium tegit et frontem adseverat et dolorem simulat et cadaver, quod ipse fecerat, avide circumplexus omnia quidem lugen-
15 tium officia sollerter adfinxit, sed solae lacrimae procedere noluerunt. Sic ad nostri similitudinem, qui vere lamentabamur, conformatus manus suae culpam bestiae dabat.

Necdum satis scelere transacto, fama dilabitur et cursus primos ad domum Tlepolemi detorquet et aures infelicis
20 nuptae percutit. Quae quidem simul percepit tale nuntium, quale non audiet aliud, amens et vecordia percita cursuque bacchata furibundo per plateas populosas et arva rustrestria fertur insana voce casum mariti quiritans. Confluunt civium maestae catervae, secuntur obvii dolore sociato, civitas cuncta
25 vacuatur studio visionis.

Et ecce mariti cadaver accurrit labantique spiritu totam se super corpus effudit ac paenissime ibidem, quam devoverat ei reddidit animam. Sed aegre manibus erepta suorum invita remansit in vita, funus vero toto feralem pompam
30 prosequente populo deducitur ad sepulturam.

Sed Thrasyllus nimium nimius clamare, plangere et, quas in primo maerore lacrimas non habebat, iam scilicet cres-

cente gaudio reddere et multis caritatis nominibus Veritatem ipsam fallere. Illum amicum, coaetaneum, contubernalem, fratrem denique addito nomine lugubri ciere, nec non interdum manus Charites a pulsandis uberibus amovere, luctum sedare, heiulatum coercere, verbis palparentibus stimulum doloris obtundere, variis exemplis multivagi casus solacia nectere, cunctis tamen mentitae pietatis officiis studium contrectandae mulieris adhibere odiosumque amorem suum perperam delectando nutrire. 5

Sed officiis inferialibus statim exactis puella protinus festinat ad maritum suum demeare cunctasque prorsus pertemptat vias, certe illam lenem otiosamque nec telis ullis indigentem, sed placidae quieti consimilem; inedia denique misera et incuria squalida, tenebris imis abscondita, iam cum luce transegerat. 15

Sed Thrasyllus instantia pervicaci partim per semet ipsum, partim per ceteros familiares ac necessarios, ipsos denique puellae parentes extorquet tandem, iam lurore et inlueviae paene conlapsa membra lavacro, cibo denique confoveret. At illa, parentum suorum alioquin reverens, invita quidem, 20 verum religiosae necessitati subcumbens, vultu non quidem hilario, verum paulo serenior obiens, ut iubebatur, viventium munia, prorsus in pectore, immo vero penitus in medullis luctu ac maerore carpebat animum; et dies totos totasque noctes insumebat luctuoso desiderio et imagines defuncti, 25 quas ad habitum dei Liberi formaverat, adfixo servitio divinis percolens honoribus ipso se solacio cruciabat. Verum Thrasyllus, praeceps alioquin et de ipso nomine temerarius, priusquam dolorem lacrimae satiarent et percitae mentis resideret furor et in sese nimietatis senio lassesceret luctus, adhuc 30 flentem maritum, adhuc vestes lacerantem, adhuc capillos distrahentem non dubitavit de nuptiis convenire et impu-

dentiae labe tacita pectoris sui secreta fraudesque ineffabiles
detegere. Sed Charite vocem nefandam et horruit et de-
testata est et velut gravi tonitru procellaque sideris vel etiam
ipso diali fulmine percussa corrui corpus et obnubilavit
5 animam.

Sed intervallo revalescente paulatim spiritu, ferinos
mugitus iterans et iam scaenam pessimi Thrasylli perspicieus,
ad limam consili desiderium petitoris distulit. Tunc inter
moras umbra illa misere trucidati Tlepolemi sanie cruentam
10 et pallore deformem attollens faciem quietem pudicam
interpellat uxoris: "Mi coniux, quod tibi prorsus ab alio
dici non licebit, etsi pectori tuo iam permaret nostri memoria
vel acerbae mortis meae casus foedus caritatis intercedit, —
quovis alio felicius maritare, modo ne in Thrasylli manum
15 sacrilegam convenias neve sermonem conferas nec mensam
accumbas nec toro adquiescas. Fuge mei percussoris cruen-
tam dexteram. Noli parricidio nuptias auspicari. Vulnera
illa, quorum sanguinem tuae lacrimae proluerunt, non sunt
tota dentium vulnera; lancea mali Thrasylli me tibi fecit
20 alienum" et addidit cetera omnemque scaenam sceleris in-
luminavit.

At illa, ut primum maesta quieverat toro faciem impressa,
etiamnunc dormiens, lacrimis emanantibus genas cohumat
et velut quoddam tormentum inopinatum patiens luctu
25 redintegrato prolixum heiulat discissaque interula decora
brachia saevientibus palmulis converberat. Nec tamen cum
quoquam participatis nocturnis imaginibus, sed indicio
facinoris prorsus dissimulato et nequissimum percussorem
punire et aerumnabili vitae sese subtrahere tacita decernit.
30 Ecce rursus improvidae voluptatis detestabilis petitor
aures obseratas de nuptiis obtundens aderat. Sed illa
clementer aspernata sermonem Thrasylli astuque miro per-

sonata instanter garrienti summissequae deprecanti "Adhuc," inquit, "tui fratris meique carissimi mariti facies pulchra illa in meis deversatur oculis, adhuc odor cinnameus ambrosei corporis per nares meas percurrit, adhuc formonsus Tlepo-lemus in meo vivit pectore. Boni ergo et optimi consules, si luctui legitimo miserrimae feminae necessarium concesseris tempus, quoad residuis mensibus spatium reliquum compleatur anni, quae res cum meum pudorem, tum etiam tuum salutare commodum respicit, ne forte in maturitate nuptiarum indignatione iusta manes acerbos mariti ad 10 exitium salutis tuae suscitemus."

Nec isto sermone Thrasyllus sobriefactus vel saltem tempestiva pollicitatione recreatus identidem pergit lingua aestuanti susurros improbos inurguere, quoad simulanter revicta Charite suscipit: "Istud equidem certe magnopere 15 deprecanti concedas necesse est mihi, Thrasyllae, ut interdum taciti clandestinos coitus obeamus nec quisquam persentiscat familiarium quoad dies reliquos metiatur annus."

Promissioni fallaciosae mulieris oppressus subcubuit Thrasyllus et prolixè consentit noctemque et opertas exoptat 20 ultro tenebras uno potiundi studio postponens omnia. "Sed heus tu," inquit Charite, "quam probe veste contactus omnique comite viduatus prima vigilia tacitus fores meas accedas unoque sibilo contentus nutriceam istam meam opperiare, quae claustris adhaerens excubabit adventui tuo. 25 Nec setius patefactis aedibus acceptum te nullo lumine conscio ad meum perducet cubiculum."

Placuit Thrasyllò scaena feralium nuptiarum. Nec sequius aliquid suspicatus, sed expectatione turbidus de diei tantum spatio et vesperae mora querebatur. Sed ubi sol 30 tandem nocti decessit, ex imperio Charites adornatus et nutricis captiosa vigilia deceptus inrepat cubiculum pronus spei.

Tunc anus de iussu dominae blandiens ei furtim depromptis calicibus et oenophoro, quod inmixtum vino soporiferum gerebat venenum, crebris potionibus avidè ac secure haurientem mentita dominae tarditatem, quasi parentem
5 adsideret aegrotum, facile sepelivit ad somnum. Iamque eo ad omnes iniurias exposito ac supinato, introvocata Charite masculis animis impetuque diro fremens invadit ac supersistit sicarium.

"En," inquit, "fidus coniugis mei comes, en venator
10 egregius, en carus maritus. Haec est illa dextera, quae meum sanguinem fudit, hoc pectus, quod fraudulentas ambages in meum concinnavit exitium, oculi isti, quibus male placui, qui quodam modo futuras tenebras auspicantes venientes poenas antecedunt. Quiesce securus, beate somniare. Non ego te gladio, non ferro petam; absit, ut simili
15 mortis genere cum marito meo coaequeris. Vivo tibi morientur oculi nec quicquam videbis nisi dormiens. Faxe, feliciorem necem inimici tui quam vitam tuam sentias. Lumen certe non videbis, manu comitis indigebis, Chariten
20 non tenebis, nuptias non frueris, nec mortis quiete recreaberis nec vitae voluptate laetaberis, sed incertum simulacrum errabis inter Orcum et solem et diu quaeres dexteram, quae tuas expugnavit pupulas, quodque est in aerumna miserimum, nescies de quo queraris. At ego sepulchro mei
25 Tlepolemi tuo luminum cruore libabo et sanctis manibus eius istis oculis parentabo. Sed quid mora temporis dignum cruciatum lucraris et meos forsitan tibi pestiferos imaginis amplexus? Relictis somnolentis tenebris ad aliam poenalem evigila caliginem. Attolle vacuam faciem, vindictam re-
30 cognosce, infortunium intellege, aerumnas computa. Sic pudicae mulieri tui placuerunt oculi, sic facies nuptiales tuos illuminarunt thalamos. Ultrices habebis pronubas

et orbitatem comitem et perpetuae conscientiae stimulum."

Ad hunc modum vaticinata mulier acu crinali capite depromta Thrasylli convulnerat tota lumina eumque prorsus exoculatum relinquens, dum dolore nescio crapulam cum 5 somno discutit, arrepto nudo gladio, quo se Tlepolemus solebat incingere, per mediam civitatem cursu furioso proripit se et procul dubio nescio quod scelus gestiens recta monumentum mariti contendit. At nos et omnis populus, nudatis totis aedibus, studiose consequimur hortati mutuo 10 ferrum vesanis extorquere manibus.

Sed Charite capulum Tlepolemi propter assistens gladioque fulgenti singulos abigens, ubi fletus uberes et lamentationes varias cunctorum intuetur, "Abicite," inquit, "importunas lacrimas, abicite luctum meis virtutibus alienum. Vindi- 15 cavi in mei mariti cruentum preptorem, punita sum funestum mearum nuptiarum praedonem. Iam tempus est ut isto gladio deorsus ad meum Tlepolemum viam quaeram."

Et enarratis ordine singulis, quae sibi per somnium nuntiaverat maritus quoque astu Thrasyllum inductum petisset, 20 ferro sub papillam dexteram transadacto corruit et in suo sibi pervolutata sanguine postremo balbutiens incerto sermone efflavit animam virilem. Tunc propere familiares miserae Charites accuratissime corpus ablutum unita sepultura ibidem marito perpetuam coniungem reddidere.

Thrasyllus vero cognitis omnibus, nequiens idoneum exitum praesenti cladi reddere certusque tanto facinori nec gladium sufficere, sponte delatus ibidem ad sepulchrum, "Ultronea vobis, infesti Manes, en adest victima" saepe clamitans, valvis super sese diligenter obseratis inedia 30 statuit elidere sua sententia damnatum spiritum.

VI

EATEN ALIVE

Servus quidam, cui cunctam familiae tutelam dominus permiserat suus quique possessionem maximam illam, in quam deverteramus, villicabat, habens ex eodem famulatio conservam coniugam, liberae cuiusdam extrariaeque mulieris
5 flagrabat cupidine. Quo dolore paelicatus uxor eius instricta cunctas mariti rationes et quicquid horreo reconditum continebatur admoto combussit igne.

Nec tali damno tori sui contumeliam vindicasse contenta, iam contra sua saeviens viscera laqueum sibi nectit infantu-
10 lumque, quem de eodem marito iam dudum susceperat, eodem funiculo nectit seque per altissimum puteum adpendicem parvulum trahens praecipitat. Quam mortem dominus eorum aegerrime sustinens adreptum servulum, qui causam tanti sceleris uxori suae praestiterat, nudum ac
15 totum melle perlitum firmiter alligavit arbori ficulneae, cuius in ipso carioso stipite inhabitantium formicarum nidificia borriebant et ultro citro commeabant multiiuga scaturrigine.

Quae simul dulcem ac mellitum corporis nidorem per-
20 sentiscunt, parvis quidem, sed numerosis et continuis morsiculis penitus inhaerentes, per longi temporis cruciatum ita, carnibus atque ipsis visceribus adesis, homine consumpto membra nudarunt, ut ossa tantum viduata pulpis nitore nimio candentia funestae cohaererent arbori.

VII

THE LOST SLIPPERS

Barbarus iste cum necessariam protectionem pararet pudicitiamque carae coniugis conservare summa diligentia cuperet, servulum suum Myrmecem fidelitate praecipua cognitum secreto commonet suaeque dominae custodelam omnem permittit, carcerem et perpetua vincula, mortem 5 denique violentam defamem comminatus, si quisquam hominum vel in transitu digito tenus eam contigisset, idque deierans etiam confirmat per omnia divina numina.

Ergo igitur summo pavore perculsum Myrmecem acerrimum relinquens uxori secutorem, securam dirigit protectionem. Tunc obstinato animo vehementer anxius Myrmex nec usquam dominam suam progredi sinebat et lanificio domestico destitutam inseparabilis adsidebat ac tantum necessario vespertini lavacri progressu adfixus atque conglutinatedus extremas manu prendens lacinias, mira sagacitate 15 commissae provinciae fidem tuebatur.

Sed ardentem Philesitheri vigilantiam matronae nobilis pulchritudo latere non potuit. Atque hac ipsa potissimum famosa castitate et insignis tutelae nimietate instinctus atque inflammatus, quidvis facere, quidvis pati paratus, ad 20 expugnandam tenacem domus disciplinam totis accingitur viribus certusque fragilitatis humanae fidei et quod pecuniae cunctae sint difficultates perviae auroque soleant adamantinae etiam perfringi fores, opportune nactus Myrmecis solitatem, ei amorem suum aperit et supplex eum medellam 25

cruciatui deprecatur; nam sibi statutam decretamque mortem proximare, ni maturius cupito potiatur; nec eum tamen quicquam in re facili formidare debere, quippe cum vespera solus fide tenebrarum contextus atque absconditus
5 introrepere et intra momentum temporis remeare posset.

His et huiusce modi suadelis validum addebat cuneum, qui rigentem prorsus servi tenacitatem violenter diffinderet; porrecta enim manu sua demonstrat ei novitate nimia candentes solidos aureos, quorum viginti quidem puellae destin-
10 asset, ipsi vero decem libenter offerret. Exhorruit Myrmex inauditum facinus et oclclis auribus effugit protinus. Nec auri tamen splendor flammeus oculos ipsius exire potuit, sed quam procul semotus et domum celeri gradu pervectus, videbat tamen decora illa monetae lumina et
15 opulentam praedam iam tenebat animo miroque mentis salo et cogitationum dissensione misellus in diversas sententias carpebatur ac distrahebatur; illic fides, hic lucrum, illic cruciatus, hic voluptas. Ad postremum tamen formidinem mortis vicit aurum.

20 Nec saltem spatio cupido formonsae pecuniae leniebatur, sed nocturnas etiam curas invaserat pestilens avarita, ut, quamvis erilis eum comminatio domi cohiberet, aurum tamen foras evocaret. Tunc, devorato pudore et dimota cunctatione, sic ad aures dominae mandatum perfert. Nec a
25 genuina levitate descivit mulier, sed execrando metallo pudicitiam suam protinus auctorata est.

Ita gaudio perfusus ad suae fidei praecipitium properat Myrmex, non modo capere, verum saltem contingere, quam exitio suo viderat, pecuniam cupiens, et magnis suis labori-
30 bus perfectum desiderium Philesithero laetitia percitus nuntiat statimque destinatum praemium reposcit, et tenet nummos aureos manus Myrmecis, quae nec aereos norat.

Iamque nocte promota solum perducit ad domum pro-
beque capite contextum amatorem strenuum infert adusque
dominae cubiculum.

Contra omnium opinionem captata noctis opportunitate
improvisus maritus adsistit suae domus ianuam. Iam 5
pulsat, iam clamat, iam saxo fores verberat et ipsa tarditate
magis magisque suspectus dira comminatur Myrmeci
supplicia.

At ille repentino malo perturbatus et misera trepidatione
ad inopiam consilii deductus, quod solum poterat, nocturnas 10
tenebras sibi causabatur obsistere, quin clavem curiose
absconditam repperiret. Interdum Philesitherus cognito
strepitu raptim tunicas iniectus, sed plane prae turbatione
pedibus intectis procurrit cubiculo. Tunc Myrmex tandem
clave pessulis subiecta repandit fores et recipit etiam tunc 15
fidem deum boantem dominum eoque propere cubiculum
petente clandestino transcurso dimittit Philesitherum. Quo
iam pro limine liberato securus sui clausa domo rursum se
reddidit quieti.

Sed dum prima luce Barbarus procedit cubiculo, videt sub 20
lectulo soleas incognitas, quibus inductus Philesitherus
inrepererat suspectisque e re nata quae gesta sunt, non uxori,
non ulli familiarium cordolio patefacto, sublatis iis et in
sinum furtim absconditis, iusso tantum Myrmece per con-
servos vincto forum versus adtrahi, tacitos secum mugitus 25
iterans rapidum dirigit gressum, certus solearum indicio
vestigium adulteri posse se perfacile indipisci.

Sed ecce per plateam dum Barbarus vultu turgido sub-
ductisque superciliis incedit iratus ac pone eum Myrmex
vinculis obrutus, non quidem coram noxae prehensus, con- 30
scientia tamen pessima permixtus lacrimis uberibus ac
postremis lamentationibus inefficacem commovet misera-

tionem, opportune Philesitherus occurrens, quanquam diverso quodam negotio destinatus, repentina tamen facie permotus, non enim deterritus, recolens festinationis suae delictum ac cetera consequenter suspicatus sagaciter ex-
5 templo sumpta familiari constantia, dimotis servulis invadit cum summo clamore Myrmecem pugnisque malas eius clementer obtundens, "At te," inquit, "nequissimum et periurum caput, dominus iste tuus et cuncta caeli numina, quae deierando temere devorasti, pessimum pessime per-
10 dunt, qui de balneis soleas hesternae die mihi furatus es, dignus, qui et ista vincula conteras et insuper carceris etiam tenebras perferas."

Hac opportuna fallacia vigorati invenis inductus, immo sublatus et ad credulitatem delapsus Barbarus, postliminio
15 domum regressus, vocato Myrmece, soleas illas offerens et ignovit ex animo et uti domino redderet, cui surripuerat, suasit.

VIII

THE FULLER'S WIFE

Contubernalis mei fullonis uxor, alioquin servati pudoris ut videbatur, femina, quae semper secundo rumore gloriosa larem mariti pudice gubernabat, occulta libidine prorumpit in adulterum quempiam.

Ergo nostra repente turbata praesentia, subitario ducta 5 consilio, eundem illum subiectum contegit viminea cavea, quae fustium flexu tereti in rectum aggerata cumulum lacinias circumdatas suffusa candido fumo sulphuris inalbat, eoque iam ut sibi videbatur, tutissime celato mensam nobiscum secura participat. Interdum acerrimo gravique 10 odore sulphuris iuvenis inescatus atque obnubilatus intercluso spiritu diffuebat, utque est ingenium vivacis metalli, crebras ei sternutationes commovebat. Atque ut primum e regione mulieris pone tergum eius maritus acceperat sonum sternutationis — quod enim putaret ab ea profectum 15 — solito sermone salutem ei fuerat imprecatus et iterato rursum et frequentato saepius, donec rei nimietate commotus quod res erat tandem suspicatur.

Et impulsa mensa protenus remotaque cavea producit hominem crebros anhelitus aegre reflantem inflammatusque 20 indignatione contumeliae, gladium flagitans, iugulare morturum gestiebat, ni respecto communi periculo vix eum ab impetu furioso cohibuissem adseverans brevi absque noxa nostri suapte inimicum eius violentia sulphuris periturum.

Nec suadela mea, sed ipsius rei necessitate lenitus, quippe iam semivivum, illum in proximum deportat angiportum. Tum uxorem eius tacite suasi ac denique persuasi secederet paululum atque ultra limen tabernae ad quampiam tantisper
5 deverteret familiarem sibi mulierem, quoad spatio fervens mariti sedaretur animus, qui tanto calore tantaque rabie percussus non erat dubius aliquid etiam de se suaque coniuge tristius profecto cogitare. Talium contubernalis epularum taedio fugatus larem reveni meum.

IX

THE THREE BROTHERS

Namque is adultis iam tribus liberis doctrina instructis et verecundia praeditis vivebat gloriosus. His adulescentibus erat cum quodam paupere modicae casulae domino vetus familiaritas. At enim casulae parvulae conterminos magnos et beatos agros possidebat vicinus potens et dives 5 et iuvenis, sed prosapiae maiorum gloria male utens pollensque factionibus et cuncta facile faciens in civitate; hic hostili modo vicini tenuis incursabat pauperiem pecua trucidando, boves abigendo, fruges adhuc immaturas obterendo.

Iamque tota frugalitate spoliatum ipsis etiam glebulis ex-10 terminare gestiebat finiumque inani commota quaestione terram totam sibi vindicabat. Tunc agrestis, verecundus alioquin, avaritia divitis iam spoliatus, ut suo saltem sepulchro paternum retineret solum, amicos plurimos ad demonstrationem finium trepidans eximie corrogarat. Aderant 15 inter alios tres illi fratres cladibus amici quantum quantum ferentes auxilium.

Nec tamen ille vesanus tantillum praesentia multorum civium territus vel etiam confusus, licet non rapinis, saltem verbis temperare voluit, sed illis clementer expostulantibus 20 fervidosque eius mores blanditiis permulcentibus repente suam suorumque carorum salutem quam sanctissime adiurans adseverat parvi se pendere tot mediatorum praesentiam, denique vicinum illum auriculis per suos servulos sublatum de casula longissime statimque proiectum iri. 25 Quo dicto insignis indignatio totos audientium pertemptavit animos.

Tunc unus e tribus fratribus incunctanter et paulo liberius respondit frustra eum suis opibus confisum tyrannica superbia comminari, cum alioquin pauperes etiam liberali legum praesidio de insolentia locupletum consueverint
5 vindicari. Quod oleum flammae, quod sulphur incendio, quod flagellum Furiae, hoc et iste sermo truculentiae hominis nutrimento fuit.

Iamque ad extremam insaniam vecors, suspendium sese et totis illis et ipsis legibus mandare proclamans, canes pastoricios villaticos feros atque immanes, adsuetos abiecta per
10 agros esitare cadavera, praeterea etiam transeuntium viatorum passivis morsibus alumnatos, laxari atque in eorum exitium inhortatos immitti praecepit. Qui simul signo solito pastorum incensi atque inflammati sunt, furiosa rabie
15 conciti et latratibus etiam absonis horribiles eunt in homines eosque variis adgressi vulneribus distrahunt ac lacerant nec fugientibus saltem compercutunt, sed eo magis inritiores secuntur.

Tunc inter confertam trepidae multitudinis stragem e
20 tribus iunior offenso lapide atque obtunsis digitis terrae prosternitur saevisque illis et ferocissimis canibus instruit nefariam dapem; protenus enim nacti praedam iacentem miserum illum adolescentem frustatim discerpunt. Atque ut eius letalem ululatum cognovere ceteri fratres, accurrunt
25 maesti suppetias obvolutisque lacinia laevis manibus lapidum crebris iactibus propugnare fratri atque abigere canes adgrediuntur.

Nec tamen eorum ferociam vel conterrere vel expugnare potuere, quippe cum miserrimus adulescens ultima voce
30 prolata, vindicarent de pollutissimo divite mortem fratris iunioris, ilico laniatus interisset. Tunc reliqui fratres non tam hercules desperata quam ultro neglecta sua salute con-

tendunt ad divitem atque ardentibus animis impetuque
vesano lapidibus crebris in eum velitantur. At ille cruen-
tus et multis ante flagitiis similibus exercitatus percussor
iniecta lancea duorum alterum per pectus medium transa-
degit. Nec tamen peremptus ac prorsum exanimatus 5
adulescens ille terrae concidit; nam telum transvectum
atque ex maxima parte pone tergum elapsum soloque nisus
violentia defixum rigore librato suspenderat corpus. Sed
et quidam de servulis procerus et validus sicario illi ferens
auxilium lapide contorto tertii illius iuvenis dexterum 10
brachium longo iactu petierat, sed impetu casso per extre-
mos digitos transcurrens lapis contra omnium opinionem
deciderat innoxius.

Non nullam tamen sagacissimo iuveni proventus huma-
nior vindictae speculam subministravit. Ficta namque 15
manus suae debilitate sic crudelissimum iuvenem compellat:
“Fruere exitio totius nostrae familiae et sanguine trium
fratrum insatiabilem tuam crudelitatem pasce et de pros-
tratis tuis civibus gloriose triumphā, dum scias, licet pri-
vato suis possessionibus paupere fines usque et usque 20
proterminaveris, habiturum te tamen vicinum aliquem.
Nam haec etiam dextera, quae tuum prorsus amputasset
caput, iniquitate fati contusa decedit.”

Quo sermone alioquin exasperatus, furiosus latro rapto
gladio sua miserrimum iuvenem manu perempturus invadit 25
avidus. Nec tamen sui molliorem provocarat; quippe in-
sperato et longe contra eius opinionem resistens iuvenis
complexu fortissimo arripit eius dexteram magnoque nisu
ferro librato multis et crebris ictibus impuram elidit divitis
animam et, ut accurrentium etiam familiarium manu se 30
liberaret, confestim adhuc inimici sanguine delibuto mu-
crone gulam sibi prorsus exsecuit.

X

THE ENAMORED STEPMOTHER

Dominus aedium habebat iuvenem filium probe litteratum
atque ob id consequenter pietate, modestia praecipuum,
quem tibi quoque provenisse cuperes vel talem. Huius
matre multo ante defuncta rursum matrimonium sibi re-
5 paraverat ductaque alia filium procreaverat alium, qui
adaeque iam duodecimum annum aetatis supercesserat.

Sed noverca forma magis quam moribus in domo mariti
praepollens, seu naturaliter impudica seu fato ad extremum
impulsa flagitium, oculos ad privignum adiecit. Iam ergo,
10 lector optime, scito te tragoediam, non fabulam legere et a
socco ad coturnum ascendere. Sed mulier illa, quamdiu
primis elementis Cupido parvulus nutriebatur, inbecillis
adhuc eius viribus facile fervorem tenuem deprimens silentio
resistebat. At ubi completis igne vesano totis praecordiis
15 inmodice bacchatus Amor exaestuabat, saevienti deo iam
succubuit, et languore simulato vulnus animi mentitur in
corporis valetudine.

Iam cetera salutis vultusque detrimenta et aegris et
amantibus examussim convenire nemo qui nesciat: pallor
20 deformis, marcentes oculi, lassa genua, quies turbida et
suspiritus cruciatus tarditate vehementior. Crederes et
illam fluctuare tantum vaporibus februm, nisi quod et
flebat. Heu medicorum ignarae mentes, quid venae pulsus,
quid coloris intemperantia, quid fatigatus anhelitus et

utrimquesecus iactatae crebriter laterum mutuae vicissitudines? Dii boni, quam facilis licet non artificii medico, cuiusvis tamen docto Veneriae cupidinis comprehensio, cum videas aliquem sine corporis calore flagrantem.

Ergo igitur inpatientia furoris altius agitata diutinum 5
rupit silentium et ad se vocari praecipit filium — quod nomen in eo, si posset, ne ruboris admoneretur, libenter eraderet. Nec adulescens aegrae parentis moratus imperium, senili tristitie striatam gerens frontem, cubiculum petit, uxori patris matrique fratris utcumque debitum sistens 10
obsequium. Sed illa cruciabili silentio diutissime fatigata et ut in quodam vado dubitationis haerens omne verbum, quod praesenti sermoni putabat aptissimum, rursum improbens nutante etiam nunc pudore, unde potissimum caperet exordium, decunctatur. 15

At iuvenis nihil etiam tunc sequius suspicatus summisso vultu rogat ultro praesentis causas aegritudinis. Tunc illa nancta solitudinis damnosam occasionem prorumpit in audaciam et ubertim adlacrimans laciniaque contegens faciem voce trepida sic eum breviter adfatur: "Causa omnis 20
et origo praesentis doloris et etiam medela ipsa et salus unica mihi tute ipse es. Isti enim tui oculi per meos oculos ad intima delapsi praecordia meis medullis acerrimum commovent incendium. Ergo miserere tua causa pereuntis nec te religio patris omnino deterreat, cui morituram prorsus 25
servabis uxorem. Illius enim recognoscens imaginem in tua facie merito te diligo. Habes solitudinis plenam fiduciam, habes capax necessarij facinoris otium. Nam quod nemo novit, paene non fit."

Repentino malo perturbatus adolescens, quanquam tale 30
facinus protinus exhorruisset, non tamen negationis intempestiva severitate putavit exasperandum, sed caetae

promissionis dilatione leniendum. Ergo prolixè pollicetur et, bonum caperet animum refectionique se ac saluti redderet, impendio suadet, donec patris aliqua profectione liberum voluptati concederetur spatium, statimque se refert
5 a noxio conspectu novercae. Et tam magnam domus cladem ratus indigere consilio pleniore ad quendam compertae gravitatis educatorem senem protinus refert. Nec quicquam diutina deliberatione tam salubre visum quam fuga celeri procellam fortunae saevientis evadere.

10 Sed impatiens vel exiguae dilationis mulier ficta qualibet causa confestim marito miris persuadet artibus ad longissime dissitas festinare villulas. Quo facto maturatae spei vesania praeceps promissae libidinis flagitat vadimonium. Sed iuvenis, modo istud modo aliud causae faciens, execra-
15 bilem frustratur eius conspectum, quoad illa, nuntiorum varietate pollicitationem sibi denegatam manifesto perspicens, mobilitate lubrica nefarium amorem ad longe deterius transtulisset odium.

Et adsumpto statim nequissimo et ad omne facinus
20 emancipato quodam dotali servulo perfidiae suae consilia communicat; nec quicquam melius videtur quam vita miserum privare iuvenem. Ergo missus continuo furcifer venenum praesentarium comparat idque vino diligenter dilutum insontis privigni praeparat exitio. Ac dum de
25 oblationis opportunitate secum noxii deliberant homines, forte fortuna puer ille iunior, proprius pessimae feminae filius, post matutinum laborem studiorum domum se recipiens, prandio iam capto sitiens repertum vini poculum, in quo venenum latebat inclusum, nescius fraudis occultae
30 continuo perduxit haustu.

Atque ubi fratri suo paratam mortem ebibit, exanimis terrae procumbit, illicoque repentina pueri pernicioe paed-

gogus commotus ululabili clamore matrem totamque ciet familiam. Iamque cognito casu noxiae potionis varie quisque praesentium auctores insimulabant extremi facinoris. Sed dira illa femina et malitiae novercalis exemplar unicum non acerba filii morte, non parricidii conscientia, non infortunio domus, non luctu mariti vel aerumna funeris commota cladem familiae in vindictae compendium traxit, missoque protinus cursore, qui vianti marito domus expugnationem nuntiaret, ac mox eodem ocius ab itinere regresso personata nimia temeritate insimulat privigni veneno filium suum interceptum. 5 10

Et hoc quidem non adeo mentiebatur, quod iam destinatam iuveni mortem praevenisset puer, sed fratrem iuniorem fingebat ideo privigni scelere peremptum, quod eius probrosae libidini, qua se comprimere temptaverat, noluisset succumbere. Nec tam inmanibus contenta mendaciis addebat sibi quoque ob detectum flagitium eundem illum gladium comminari. Tunc infelix duplici filiorum morte percussus magnis aerumnarum procellis aestuat. Nam et iuniorem incoram sui funerari videbat et alterum ob incestum parricidiumque capitis scilicet damnatum iri certo sciebat. Ad hoc uxoris dilectae nimium mentitis lamentationibus ad extremum subolis impellebatur odium. 20

Vixdum pompae funebres et sepultura filii fuerant explicatae, et statim ab ipso eius rogo senex infelix, ora sua recentibus adhuc rigans lacrimis trahensque cinere sordentem canitiem, foro se festinus immittit. Atque ibi tum fletu, tum precibus genua etiam decurionum contingens nescius fraudium pessimae mulieris in exitium reliqui filii plenis operabatur affectibus: illum incestum paterno thalamo, illum parricidam fraterno exitio et in comminata novercae caede sicarium. Tanta denique miseratione tan-

taque indignatione curiam, sed et plebem maerens inflammaverat, ut remoto iudicandi taedio et accusationis manifestis probationibus et responsionis meditatis ambagibus cuncti conclamarint lapidibus obrutum publicum malum publice
5 vindicari.

Magistratus interim metu periculi proprii, ne de parvis indignationis elementis ad exitium disciplinae civitatisque seditio procederet, partim decuriones deprecari, partim populares compescere, ut rite et more maiorum iudicio red-
10 dito et utrimquesequs allegationibus examinatis civiliter sententia promeretur nec ad instar barbaricae feritatis vel tyrannicae impotentiae damnaretur aliquis inauditus et in pace placida tam dirum saeculo proderetur exemplum.

Placuit salubre consilium et ilico iussus praeco pronun-
15 tiat, patres in curiam convenirent. Quibus protinus dignitatis iure consueta loca residentibus rursum praeconis vocatu primus accusator incedit. Tunc demum clamatus inducitur etiam reus, et exemplo legis Atticae Martiique iudicii causae patronis denuntiat praeco neque principia
20 dicere neque miserationem commovere.

Haec ad istum modum gesta compluribus mutuo sermoninantibus cognovi. Quibus autem verbis accusator urserit, quibus rebus diluerit reus ac prorsus orationes altercationesque neque ipse absens apud praeseptum scire neque ad
25 vos quae ignoravi possum enuntiare sed quae plane comperi ad istas litteras proferam. Simul enim finita est dicentium contentio, veritatem criminum fidemque probationibus certis instrui nec suspicionibus tantam coniecturam permitti placuit atque illum potissimum servum, qui solus
30 haec ita gesta esse scire diceretur, sisti modis omnibus oportere.

Nec tantillum cruciarius ille vel fortuna tam magni

iudicii vel confertae conspectu curiae vel certe noxia conscientia sua deterritus, quae ipse finxerat, quasi vera, adseverare atque adserere incipit: quod se vocasset indignatus fastidio novercae iuvenis, quod, ulciscens iniuriam, filii eius mandaverit necem, quod promississet grande silentii 5 praemium, quod recusanti mortem sit comminatus, quod venenum sua manu temperatum dandum fratri reddiderit, quod ad criminis probationem reservatum poculum neclexisse suspicatus sua postremum manu porrexerit puero.

Haec eximie ac nimis ad veritatis imaginem verberone 10 illo simulata cum trepidatione proferente finitum est iudicium. Nec quisquam decurionum tam aequus remanserat iuveni, quin eum evidenter noxae compertum insui culleo pronuntiaret. Cum iam sententiae pares, cunctorum stilis ad unum sermonem congruentibus, ex more perpetuo in 15 urnam aeream deberent conici, quo semel conditis calculis, iam cum rei fortuna transacto, nihil postea commutari licebat, sed mancipabatur potestas capitis in manum carnificis, unus e curia senior prae ceteris compertae fidei atque auctoritatis praecipuae medicus orificium urnae manu con- 20 tegens, ne quis mitteret calculum temere, haec ad ordinem pertulit: "Quod aetatis sum, vobis adprobatum me vixisse gaudeo, nec patiar falsis criminibus petito reo manifestum homicidium perpetrari nec vos, qui iure iurando adstricti iudicatis, inductos servuli mendacio peierare. Ipse non pos- 25 sum calcata numinum religione conscientiam meam fallens perperam pronuntiare. Ergo, ut res est, de me cognoscite.

"Furcifer iste, venenum praesentarium comparare sollicitus centumque aureos solidos offerens pretium, me non olim convenerat, quod aegroto cuidam dicebat necessarium, 30 qui morbi inextricabilis veterno vehementer implicitus vitae se cruciatui subtrahere gestiret.

"At ego, perspicuens malum istum verberonem blaterantem atque inconcinne causificantem certusque aliquod moliri flagitium, dedi quidem potionem, dedi; sed futurae quaestioni praecavens non statim pretium, quod offerebatur, 5 accepi, sed 'Ne forte aliquis,' inquam, 'istorum, quos offers, aureorum nequam vel adulter repperiatur, in hoc ipso sacco conditos eos anulo tuo praenota, donec altera die nummulario praesente comprobentur.'

"Sic inductus signavit pecuniam, quam exinde, ut iste 10 repraesentatus est iudicio, iussi de meis aliquem curriculo taberna promptam adferre et en ecce perlatam coram exhibeo. Videat et suum sigillum recognoscat. Nam quem ad modum eius veneni frater insimulari potest, quod iste comparaverit?"

15 Ingens exinde verberonem corripit trepidatio et in vicem humani coloris succedit pallor infernus perque universa membra frigidus sudor emanabat; tunc pedes incertis alternationibus commovere, modo hanc, modo illam capitis partem scalpere et ore semiclauso balbutiens nescio quas 20 afannas effutire, ut eum nemo prorsus a culpa vacuum merito crederet; sed revalescente rursus astutia constan- tissime negare et accersere mendacii non desinit medicum. Qui praeter iudicii religionem cum fidem suam coram lace- rari videret, multiplicato studio verberonem illum contendit 25 redarguere, donec iussu magistratuum ministeria publica contrectatis nequissimi servi manibus anulum ferreum deprehensum cum signo sacculi conferunt, quae comparatio praecedentem roboravit suspicionem. Nec rota vel eculeus more Graecorum tormentis eius apparatus iam deerant, sed 30 offirmatus mira praesumptione nullis verberibus ac ne ipso quidem succumbit igni.

Tum medicus; "Non patiar," inquit, "hercules, non

patiar vel contra fas de innocente isto iuvene supplicium vos sumere vel hunc ludificato nostro iudicio poenam noxii facinoris evadere. Dabo enim rei praesentis evidens argumentum. Nam cum venenum peremptorium comparare pessimus iste gestiret nec meae sectae crederem convenire 5 causas ulli praebere mortis nec exitio, sed saluti hominum medicinam quaesitam esse didicissem, verens ne si daturum me negassem, intempestiva repulsa viam sceleri subministrarem et ab alio quopiam exitiabilem mercatus hic potionem vel postremum gladio vel quovis telo nefas inchoatum perficeret, dedi venenum, sed somniferum, mandragoram illum 10 gravedinis compertae famosum et morti simillimi soporis efficacem. Nec mirum desperatissimum istum latronem certum extremae poenae, quae more maiorum in eum competit, cruciatus istos ut leviores facile tolerare. Sed si vere 15 puer meis temperatam manibus sumpsit potionem, vivit et quiescit et dormit et protinus marcido sopore discusso remeabit ad diem lucidam; quod sive peremptus est sive morte praeventus est, quaeratis licet causas mortis eius alias.” 20

Ad istum modum seniore adorante placuit, et itur confestim magna cum festinatione ad illud sepulchrum, quo corpus pueri depositum iacebat. Nemo de curia, de optimatibus nemo ac ne de ipso quidem populo quisquam, qui non illuc curiose confluerit. Ecce pater, suis ipse manibus 25 copereulo capuli remoto, commodum discusso mortifero sopore surgentem postliminio mortis deprehendit filium eumque complexus artissime, verbis impar praesenti gaudio, producit ad populum. Atque ut erat adhuc feralibus amictulis instrictus atque obditus deportatur ad iudicium puer. 30

Iamque liquido servi nequissimi atque mulieris nequioris patefactis sceleribus procedit in medium nuda veritas et

novercae quidem perpetuum indicitur exilium, servus vero patibulo suffigitur et omnium consensu bono medico sinuntur aurei, opportuni somni pretium. Et illius quidem senis famosa atque fabulosa fortuna providentiae divinae condignum accepit exitum, qui momento modico immo puncto exiguo post orbitatis periculum adolescentium duorum pater repente factus est.

XI

THE JEALOUS WIFE

Maritum habuit, cuius pater peregre proficiscens mandavit uxori suae, matri eiusdem iuvenis—quod enim sarcina praegnationis oneratam eam relinquebat—ut, si sexus sequioris edidisset fetum, protinus quod esset editum necaretur. At illa, per absentiam mariti nata puella, insita matribus pietate praeventa descivit ab obsequio mariti eamque prodidit vicinis alumnandam, regressoque iam marito natam necatamque nuntiavit.

Sed ubi flos aetatis nuptialem virgini diem flagitabat nec ignaro marito dotare filiam pro natalibus quibat, quod 10 solum potuit, filio suo tacitum secretum aperuit. Nam et oppido verebatur ne quo casu, caloris iuvenalis impetu lapsus, nescius nesciam sororem incurreret. Sed pietatis spectatae iuvenis et matris obsequium et sororis officium religiose dispensat et arcanis domus venerabilis silentii 15 custodiae traditis, plebeiam facie tenus praetendens humanitatem, sic necessarium sanguinis sui munus adgreditur, ut desolatam vicinam puellam parentumque praesidio viduatam domus suae tutela receptaret ac mox artissimo multumque sibi dilecto contubernali, largitus de proprio dotem, 20 liberalissime traderet.

Sed haec bene atque optime plenaque cum sanctimonia disposita feralem Fortunae nutum latere non potuerunt, cuius instinctu domum iuvenis protinus se direxit saeva

Rivalitas. Et ilico haec eadem uxor eius, quae nunc bestiis propter haec ipsa fuerat addicta, coepit puellam velut aemulam tori succubamque primo suspicari, dehinc detestari, dehinc crudelissimis laqueis mortis insidiari. Tale
5 denique comminiscitur facinus.

Anulo mariti surrepto rus profecta mittit quendam servulum sibi quidem fidelem, sed de ipsa Fide pessime merentem, qui puellae nuntiaret, quod eam iuvenis profectus ad villulam vocaret ad sese, addito ut sola et sine ullo comite
10 quam maturissime perveniret. Et ne qua forte nasceretur veniendi cunctatio, tradit anulum marito subtractum, qui monstratus fidem verbis adstipularetur.

At illa mandatu fratris obsequens — hoc enim nomen sola sciebat — respecto etiam signo eius, quod offerebatur,
15 naviter, ut praeceptum fuerat, incommitata festinat. Sed ubi fraudis extremae lapsa decipulo laqueos insidiarum accessit, tunc illa uxor egregia sororem mariti libidinosae furiae stimulis efferata primum quidem nudam flagris ultime verberat, dehinc quod res erat clamantem quodque
20 frustra paelicatus indignatione bulliret fratrisque nomen saepius iterantem velut mentitam atque cuncta fingentem crudelissime necavit.

Tunc acerbae mortis exciti nuntiis frater et maritus accurrunt variisque lamentationibus defletam puellam tradunt
25 sepulturae. Nec iuvenis sororis suae mortem tam miseram et quae minime par erat inlatam aequo tolerare quivit animo, sed medullitus dolore commotus acerrimaeque bilis noxio furore perfusus exin flagrantissimis febribus ardebat, ut ipsi quoque iam medela videretur esse necessaria. Sed
30 uxor, quae iam pridem nomen uxoris cum fide perdiderat, medicum convenit quendam notae perfidae, qui iam multarum palmarum spectatus proeliis magna dexterarum suarum tro-

paea numerabat, eique protinus quinquaginta promittit sestertia, ut ille quidem momentarium venenum venderet, ipsa autem emeret mortem mariti sui. Quo confecto simulatur necessaria praecordiis leniendis bilique subtrahendae illa prae nobilis potio, quam sacram doctiores nominant, sed in eius vicem subditur alia Proserpinae sacra Saluti.

Iamque praesente familia et nonnullis amicis et adfinibus aegroto medicus poculum probe temperatum manu sua porrigebat. Sed audax illa mulier, ut simul et conscium sceleris amoliretur et quam desponderat pecuniam lucraretur, coram detento calice "Non prius," inquit, "medicorum optime, non prius carissimo mihi marito trades istam potionem quam de ea bonam partem hauseris ipse. Unde enim scio an noxium in ea lateat venenum? Quae res utique te tam prudentem tamque doctum virum nequaquam offendet, si religiosa uxor circa salutem mariti sollicita necessariam adfero pietatem."

Qua mira desperatione truculentae feminae repente perturbatus medicus excussusque toto consilio et ob angustiam temporis spatio cogitandi privatus, antequam trepidatione aliqua vel cunctatione ipsa daret malae conscientiae suspicionem, indidem de potione gustavit ampliter. Quam fidem secutus adulescens etiam, sumpto calice, quod offerebatur hausit.

Ad istum modum praesenti transacto negotio medicus quam celerrime domum remeabat, salutifera potione pestem praecedentis veneni festinans extinguere. Nec eum obstinatione sacrilega, qua semel coeperat, truculenta mulier ungue latius a se discedere passa est — "Priusquam," inquit, "digesta potione medicinae proventus appareat" —, sed aegre precibus et obtestationibus eius multum ac diu fatigata tandem abire concessit. Interdum perniciem caecam

totis visceribus furem medullae penitus adtraxerant, multum denique saucius et gravedine somnulenta iam demersus domum pervadit aegerrime. Vixque, enarratis cunctis, ad uxorem mandato saltem promissam mercedem
5 mortis geminatae deposceret, sic elisus violenter spectatissimus medicus effundit spiritum.

Nec ille tamen iuvenis diutius vitam tenuerat, sed inter fictas mentitasque lacrimas uxoris pari casu mortis fuerat extinctus. Iamque eo sepulto, paucis interiectis diebus,
10 quis feralia mortuis litantur obsequia, uxor medici pretium geminae mortis petens aderat. Sed mulier usquequaque sui similis, fidei suppressens faciem, praetendens imaginem, blandiculae respondit et omnia prolixè adcumulateque pollicetur et statutum praemium sine mora se reddituram
15 stituit, modo pauxillum de ea potione largiri sibi vellet ob incepti negotii persecutionem. Quid pluribus? Laqueis fraudium pessimarum uxor inducta medici facile consensit et, quo se gratiorem locupleti feminae faceret, properiter domo petitam totam prorsus veneni pyxidem mulieri tradi-
20 dit. Quae grandem scelerum nancta materiam longe lateque cruentas suas manus porrigit.

Habebat filiam parvulam de marito, quem nuper necaverat. Huic infantulae quod leges necessariam patris successionem deferrent, sustinebat aegerrime inhiansque toto
25 filiae patrimonio imminebat et capiti.

Ergo certa defunctorum liberorum matres sceleratas hereditates excipere, talem parentem praebuit, qualem exhibuerat uxorem, prandioque commento pro tempore et uxorem medici simul et suam filiam veneno eodem percutit.
30 Sed parvulae quidem tenuem spiritum et delicata ac tenera praecordia conficit protinus virus infestum, at uxor medici, dum noxiis ambagibus pulmones eius pererrat tempestas

detestabilis potionis, primum suspicata, quod res erat, mox urgente spiritu iam certo certior contendit ad ipsam praesidis domum magnoque fidem eius protestata clamore et populi concitato tumultu, utpote tam immania detectura flagitia, efficit statim sibi simul et domus et aures praesidis 5 patefierent.

Iamque ab ipso exordio crudelissimae mulieris cunctis atrocitatibus diligenter expositis, repente mentis nubilo turbine correpta semihiantes adhuc compressit labias et, attritu dentium longo stridore reddito, ante ipsos praesidis 10 pedes exanimis corruit.

Nec ille vir, alioquin exercitus, tam multiforme facinus excetrae venenatae dilatione languida passus marcescere, confestim cubiculariis mulieris adtractis vi tormentorum veritatem eruit atque illam, minus quidem quam mereba- 15 tur, sed quod dignus cruciatus alius excogitari non poterat, certe bestiis obiciendam pronuntiavit.

XII

TALE OF THE TUB

Is gracili pauperie laborans fabriles operas prae-
parvis illis mercedibus vitam tenebat. Erat ei tamen
uxorcula etiam satis quidem tenuis et ipsa, verum tamen
postrema lascivia famigerabilis. Sed die quadam, dum
5 matutino ille ad opus susceptum proficiscitur, statim la-
tenter inrepat eius hospitium temerarius adulter.

Ac dum Veneris conluctationibus securius operantur,
maritus ignarus rerum ac nihil etiam tum tale suspicans
inprovisus hospitium repetit. Iamque clausis et obseratis
10 foribus uxoris laudata continentia ianuam pulsat, sibilo
etiam praesentiam suam denuntiante.

Tunc mulier callida et ad huius modi flagitia perastutula
tenacissimis amplexibus expeditum hominem dolio, quod
erat in angulo semiobrutum, sed alias vacuum, dissimulanter
15 abscondit, et patefactis aedibus adhuc introeuntem maritum
aspero sermone accipit: "Sicine vacuus et otiosus insinuatis
manibus ambulabis mihi nec obito consueto labore vitae
nostrae prospicies et aliquid cibatus parabis? At ego
misera pernox et per diem lanificio nervos meos contorqueo,
20 ut intra cellulam nostram saltem lucerna luceat. Quanto
me felicior Daphne vicina, quae mero et prandio matutino
saucia cum suis adulteris volutatur!"

Sic confutatus maritus "Et quid istic est?" ait; "nam

licet forensi negotio officinator noster attentus ferias nobis fecerit, tamen hodiernae cenulae nostrae prospexi. Vide sis, ut dolium, quod semper vacuum, frustra locum detinet tantum et re vera praeter impedimentum conversationis nostrae nihil praestat amplius? Istud ego quinque denariis 5 cuidam venditavi, et adest, ut dato pretio secum rem suam ferat. Quin itaque praecingeris mihi que manum tantisper accomodas, ut exobrutum protinus tradatur emptori."

E re nata fallaciosa mulier temerarium tollens cachinnum, "Magnum," inquit, "istum virum ac strenuum negotiatorem 10 nacta sum, qui rem, quam ego mulier et intra hospitium contenta iam dudum septem denariis vendidi, minoris distraxit."

Additamento pretii laetus maritus "Et quis est ille," ait, "qui tanto praestitavit?" 15

At illa "Olim, inepte," inquit, "descendit in dolium sedulo soliditatem eius probaturus."

Nec ille sermoni mulieris defuit, sed exurgens alacriter "Vis," inquit, "verum scire, mater familias? Hoc tibi dolium nimis vetustum est et multifariam rimis hiantibus 20 quassum" ad maritumque eius dissimulanter conversus "Quin tu, quicumque es, homuncio, lucernam," ait, "actutum mihi expedis, ut erasis intrinsecus sordibus diligenter, aptumne usui, possim dinoscere, nisi nos putas aes de malo habere?" 25

Nec quicquam moratus ac suspicatus acer et egregius ille maritus accensa lucerna "Discede," inquit, "frater, et otiosus adsiste, donec probe percuratum istud tibi repraesentem;" et cum dicto nudatus ipse delato lumine scabiem vetustam cariosae testae occipit exculpere. At vero adulter bellis-30 simus ille pusio inclinatam dolio pronam uxorem fabri superincurvatus secure dedolabat.

Ast illa cápite in dolium demisso maritum suum astu meretricio tractabat ludicre; hoc et illud et aliud et rursus aliud purgandum demonstrat digito suo, donec utroque opere perfecto acceptis septem denariis calamitosus faber collo
s suo gerens dolium coactus est ad hospitium adulteri perferre.

XIII

COUPID AND PSYCHE

Erant in quadam civitate rex et regina. Hi tres numero filias forma conspicuas habuere, sed maiores quidem natu, quamvis gratissima specie, idonee tamen celebrari posse laudibus humanis credebantur, at vero puellae iunioris tam praecipua, tam praeclara pulchritudo nec exprimi ac ne 5 sufficienter quidem laudari sermonis humani penuria poterat. Multi denique civium et advenae copiosi, quos eximii spectaculi rumor studiosa celebritate congregabat, inaccessae formonsitatis admiratione stupidi et admoventes oribus suis dexteram primore digito in erectum pollicem residente eam 10 ut ipsam prorsus deam Venerem religiosis venerabantur adorationibus.

Iamque proximas civitates et attiguas regiones fama pervaserat deam, quam caerulum profundum pelagi peperit et ros spumantium fluctuum educavit, iam numinis sui passim 15 tributa venia in mediis conversari populi coetibus, vel certe rursum novo caelestium stillarum germine non maria, sed terras Venerem aliam virginali flore praeditam pullulasse. Sic immensum procedit in dies opinio, sic insulas iam proximas et terrae plusculum provinciasque plurimas fama por- 20 recta pervagatur.

Iam multi mortaliū longis itineribus atque altissimis maris meatibus ad saeculi specimen gloriosum confluebant. Paphon nemo, Cnidon nemo ac ne ipsa quidem Cythera ad

conspectum deae Veneris navigabant; sacra differuntur, templa deformantur, pulvinaria praetereuntur, caerimoniae negleguntur; incoronata simulacra et arae viduae frigido cinere foedatae. Puellae supplicatur et in humanis vultibus deae tantae numina placantur, et in matutino progressu virginis victimis et epulis Veneris absentis nomen propitiatur, iamque per plateas commeantem populi frequenter floribus sertis et solutis adprecantur.

Haec honorum caelestium ad puellae mortalis cultum inmodica translatio verae Veneris vehementer incendit animos et inpatiens indignationis capite quassanti fremens altius sic secum disserit: "En rerum naturae prisca parens, en elementorum origo initialis, en orbis totius alma Venus, quae cum mortali puella partiario maiestatis honore tractor et nomen meum caelo conditum terrenis sordibus profanatur! Nimirum communi numinis piamento vicariae venerationis incertum sustinebo et imaginem meam circumferet puella moritura. Frustra me pastor ille, cuius iustitiam fidemque magnus comprobavit Iuppiter, ob eximiam speciem tantis praetulit deabus. Sed non adeo gaudens ista, quaecumque est, meos honores usurpabit: iam faxo eam huius etiam ipsius illicitae formonsitatis paeniteat."

Et vocat confestim puerum suum pinnatum illum et satis temerarium, qui malis suis moribus contempta disciplina publica, flammis et sagittis armatus, per alienas domos nocte discurrens et omnium matrimonia corrumpens impune committit tanta flagitia et nihil prorsus boni facit.

Hunc, quanquam genuina licentia procacem, verbis quoque insuper stimulat et perducit ad illam civitatem et Psychen — hoc enim nomine puella nuncupabatur — coram ostendit et tota illa perlata de formonsitatis aemulatione fabula gemens ac fremens indignatione: "Per ego te," inquit,

"maternae caritatis foedera deprecor, per tuae sagittae dulcia vulnera, per flammae istius mellitas uredines, vindictam tuae parenti sed plenam tribue et in pulchritudinem contumacem severiter vindica idque unum et pro omnibus unicum volens effice: virgo ista amore fragrantissimo teneatur hominis extremi, quem et dignitatis et patrimonii simul et incolumitatis ipsius Fortuna damnavit, tamque infirmi, ut per totum orbem non inveniat miseriae suae comparem."

Sic effata et osculis hiantibus filium diu ac pressule saviata proximas oras refluui litoris petit plantisque roseis vibrantium fluctuum summo rore calcato ecce iam profundum maris sudo resedit vertice, et ipsum quod incipit velle, quasi pridem praeceperit, non moratur marinum obsequium. Adsunt Nerei filiae chorum canentes et Portunus caeruleis barbis hispidus et gravis piscoso sinu Salacia et auriga parvulus delfini Palaemon; iam passim maria persultantes Tritonum catervae hic concha sonaci leniter bucinat, ille serico tegmine fragrantiae solis obsistit inimici, alius sub oculis dominae speculum progerit, curru biuges alii subnatant. Talis ad Oceanum pergentem Venerem comitatur exercitus.

Interea Psyche cum sua sibi perspicua pulchritudine nullum decoris sui fructum percipit. Spectatur ab omnibus, laudatur ab omnibus nec quisquam, non rex, non regius, nec de plebe saltem cupiens eius nuptiarum petitor accedit. Mirantur quidem divinam speciem, sed ut simul lacrum fabre politum mirantur omnes.

Olim duae maiores sorores, quarum temperatam formositatem nulli diffamarant populi, procis regibus desponsae iam beatas nuptias adeptae, sed Psyche virgo vidua domi residens deflet desertam suam solitudinem aegra corporis, 30 animi saucia et quamvis gentibus totis complacitam odit in se suam formositatem.

Sic infortunatissimae filiae miserrimus pater suspectatis caelestibus odiis et irae superum metuens dei Milesii vetustissimum percontatur oraculum et a tanto numine precibus et victimis ingratae virgini petit nuptias et maritum. Sed
5 Apollo, quanquam Graecus et Ionicus, propter Milesiae conditorem sic Latina sorte respondit

“Montis in excelsi scopulo, rex, siste puellam
ornatam mundo funerei thalami.

nec speres generum mortali stirpe creatum,
10 sed saevum atque ferum vipereumque malum,
quod pinnis volitans super aethera cuncta fatigat
flammaque et ferro singula debilitat,
quod tremit ipse Iovis, quo numina terrificantur
fluminaque horrescunt et Stygiae tenebrae.”

15 Rex olim beatus affatu sanctae vaticinationis accepto piggins tristisque retro domum pergit suaeque coniugi praecepta sortis enodat infaustae. Maeretur, fletur, lamentatur diebus plusculis. Sed dirae sortis iam urget taeter effectus. Iam feralium nuptiarum miserrimae virgini choragium
20 struitur, iam taedae lumen atrae fuliginis cinere marcescit, et sonus tibiae zygiae mutatur in querulum Ludii modum cantusque laetus hymenaei lugubri finitur ululatu et puella nuptura deterget lacrimas ipso suo flammeo. Sic adfectae domus triste fatum cuncta etiam civitas congemebat luctu
25 que publico confestim congruens edicatur iustitium.

Sed monitis caelestibus parendi necessitas misellam Psychen ad destinatam poenam efflagitabat. Perfectis igitur feralis thalami cum summo maerore sollemnibus toto prosequente populo vivum producitur funus et lacrimosa
30 Psyche comitatur non nuptias, sed exequias suas. Ac dum maesti parentes et tanto malo perciti nefarium facinus per-

ficere cunctantur, ipsa illa filia talibus eos adhortatur vocibus. "Quid infelicem senectam fletu diutino cruciatis? Quid spiritum vestrum, qui magis meus est, crebris eiulatibus fatigatis? Quid lacrimis inefficacibus ora mihi veneranda foedatis? Quid laceratis in vestris oculis mea lumina? Quid canitiem scinditis? Quid pectora, quid ubera sancta tunditis? Haec erunt vobis egregiae formositatis meae praeclara praemia. Invidiae nefariae letali plaga percussi sero sentitis. Cum gentes et populi celebrarent nos divinis honoribus, cum novam me Venerem ore 10 consono nuncuparent, tunc dolere, tunc flere, tunc me iam quasi peremptam lugere debuistis. Iam sentio, iam video solo me nomine Veneris perisse. Ducite me et cui sors addixit scopulo sistite. Festino felices istas nuptias obire, festino generosum illum maritum meum videre. Quid diff- 15 fero, quid detrecto venientem, qui totius orbis exitio natus est?"

Sic profata virgo contieuit ingressuque iam valido pompae populi prosequentis sese miscuit. Itur ad constitutum scopulum montis ardui, cuius in summo cacumine statutam 20 puellam cuncti deserunt, taedasque nuptiales quibus praeluxerant ibidem lacrimis suis extinctas relinquentes deiectis capitibus domuitionem parant. Et miseri quidem parentes eius tanta clade defessi, clausae domus abstrusi tenebris, perpetuae nocti sese dedidere. Psychen autem paventem 25 ac trepidam et in ipso scopuli vertice deflentem mitis aura molliter spirantis Zephyri, vibratis hinc inde laciniis et reflatu sinu sensim levatam suo tranquillo spiritu vehens paulatim per devexa rupis excelsae, vallis subditaе florentis cespitis gremio leniter delapsam reclinat. 30

Psyche teneris et herbosis locis in ipso toro roscidi graminis suave recubans, tanta mentis perturbatione sedata, dulce

conquievit. Iamque sufficienti recreata somno placido resurgit animo. Videt lucum proceris et vastis arboribus consitum, videt fontem vitreo latice perlucidum; medio luci meditullio prope fontis adlapsum domus regia est,
5 aedificata non humanis manibus, sed divinis artibus. Iam scies ab introitu primo dei cuiuspiam luculentum et amoenum videre te diversorium. Nam summa laquearia citro et ebore curiose cavata subeunt aureae columnae, parietes omnes argenteo caelamine conteguntur bestiis et id genus
10 pecudibus occurrentibus ob os introeuntium. Mirus prorsum homo, immo semideus vel certe deus, qui magnae artis suptilitate tantum efferavit argentum. Enimvero pavimenta ipsa lapide pretioso caesim deminuto in varia picturae genera discriminantur; vehementer, iterum ac saepius
15 beatos illos qui super gemmas et monilia calcant.

Iam ceterae partes longe lateque dispositae domus sine pretio pretiosae totique parietes solidati massis aureis splendore proprio coruscant, ut diem suum sibi domus faciat licet sole nolente: sic cubicula, sic porticus, sic ipsae
20 valvae fulgurant. Nec setius opes ceterae maiestati domus respondent, ut equidem illud recte videatur ad conversationem humanam magno Iovi fabricatum caeleste palatium.

Invitata Psyche talium locorum oblectatione propius accessit et paulo fidentior intra limen sese facit, mox pro-
25 lectante studio pulcherrimae visionis rimatur singula et altrinsecus aedium horrea sublimi fabrica perfecta magnisque congesta gazis conspicit. Nec est quicquam, quod ibi non est. Sed praeter ceteram tantarum divitiarum admirationem hoc erat praecipue mirificum, quod nullo vin-
30 culo, nullo claustro, nullo custode totius orbis thesaurus ille muniebatur.

Haec ei summa cum voluptate visenti offert sese vox

quaedam corporis sui nuda et "Quid," inquit, "domina, tantis obstupescis opibus? Tua sunt haec omnia. Prohinc cubiculo te refer et lectulo lassitudinem refove et ex arbitrio lavacrum pete. Nos, quarum voces accipis, tuae famulae sedulo tibi praeministrabimus nec corporis curatae tibi regales 5 epulae morabuntur."

Sensit Psyche divinae providentiae beatitudinem monitusque, voces informes audiens, et prius somno et mox lavacro fatigationem sui diluit, visoque statim proximo semiroundo suggestu, propter instrumentum cenatorium 10 rata refectui suo commodum, libens accumbit.

Et ilico vini nectarei eduliumque variorum fercula copiosa nullo serviente, sed tantum spiritu quodam impulsa subministrantur. Nec quemquam tamen illa videre poterat, sed verba tantum audiebat excidentia et solas voces famulas 15 habebat. Post opimas dapes quidam introcessit et cantavit invisus et alius citharam pulsavit, quae videbatur nec ipsa. Tunc modulatae multitudinis conferta vox aures eius affertur, ut, quamvis hominum nemo pareret, chorus tamen esse pateret. 20

Finitis voluptatibus vespera suadente concedit Psyche cubitum. Iamque provecta nocte clemens quidam sonus aures eius accedit. Tunc virginitati suae pro tanta solitudine metuens et pavet et horrescit et quovis malo plus timet quod ignorat. Iamque aderat ignobilis maritus et torum inscend- 25 rat et uxorem sibi Psychen fecerat et ante lucis exortum prope discesserat.

Statim voces cubiculo praestolatae novam nuptam intersectae virginitatis curant. Haec diutino tempore sic agebantur. Atque ut est natura redditum, novitas per assiduam 30 consuetudinem delectationem ei commendarat et sonus vocis incertae solitudinis erat solacium.

Interea parentes eius indefesso luctu atque maerore consenescebant, latiusque porrecta fama sorores illae maiores cuncta cognorant propereque maestae atque lugubres deserto lare certatim ad parentum suorum conspectum adfatumque
5 perrexerant. Ea nocte ad suam Psychen sic infit maritus — namque praeter oculos et manibus et auribus sentiebatur “Psyche dulcissima et cara uxor, exitiabile tibi periculum minatur fortuna saevior, quod observandum pressiore cautela censeo. Sorores iam tuae mortis opinione turbatae tuumque
10 vestigium requirentes scopulum istum protinus aderunt, quarum si quas forte lamentationes acceperis, neque respondeas, immo nec prospicias omnino; ceterum mihi quidem gravissimum dolorem, tibi vero summum creabis exitium.”

Annu it et ex arbitrio mariti se facturam sponndit, sed
15 eo simul cum nocte dilapso diem totum lacrimis ac plangoribus misella consumit, se nunc maxime prorsus perisse iterans, quae beati carceris custodia septa et humanae conversationis colloquio viduata nec sororibus quidem suis de se maerentibus opem salutarem ferre ac ne videre eas quidem omnino
20 posset. Nec lavacro nec cibo nec ulla denique refectione recreata, flens ubertim decessit ad somnum. Nec mora, cum paulo maturius lectum maritus accubans eamque etiam nunc lacrimantem complexus sic expostulat “Haecine mihi pollicebare, Psyche mea? Quid iam de te tuus maritus
25 expecto, quid spero? Et perdia et pernox nec inter amplexus coniugales desinis cruciatum. Age iam nunc, ut voles, et animo tuo damnosa poscenti pareto! Tantum memineris meae seriae monitionis, cum coeperis sero paenitere.”

Tunc illa precibus et dum se morituram comminatur
30 extorquet a marito, cupitis adnuat ut sorores videat, luctus mulceat, ora conferat. Sic ille novae nuptae precibus veniam tribuit et insuper, quibuscumque vellet eas auri vel

monilium donare, concessit, sed identidem monuit ac saepe terruit, ne quando sororum pernicioso consilio suasa de forma mariti quaerat neve se sacrilega curiositate de tanto fortunarum suggestu pessum deiciat nec suum postea contingat amplexum.

5

Gratias egit marito iamque laetior animo "Sed prius," inquit, "centies moriar quam tuo isto dulcissimo conubio caream. Amo enim et efflictim te, quicumque es, diligo aequae ut meum spiritum, nec ipsi Cupidini comparo. Sed istud etiam meis precibus, oro, largire et illi tuo famulo 10 Zephyro praecepe, simili vectura sorores hic mihi sistat"; et imprimens oscula suasoria et ingerens verba mulcentia et inserens membra cogentia haec etiam blanditiis astruit "Mi mellite, mi marite, tuae Psychae dulcis anima." Vi ac potestate Venerii susurrus invitus succubuit maritus et 15 cuncta se facturum spondit atque, etiam luce proxumante, de manibus uxoris evanuit.

At illae sorores percontatae scopulum locumque illum, quo fuerat Psyche deserta, festinanter adveniunt ibique difflebant oculos et plangebant ubera, quoad crebris earum 20 heiulatibus saxa cautesque parilem sonum resultarent. Iamque nomine proprio sororem miseram ciebant, quoad sono penetrabili vocis ululabilis per prona delapso amens et trepida Psyche procurrit e domo et "Quid," inquit, "vos miseris lamentationibus necquicquam effligitis? Quam 25 lugetis, adsum. Lugubres voces desinite et diutinis lacrimis madentes genas siccate tandem, quippe cum iam possitis quam plangebatis amplecti."

Tunc vocatum Zephyrum praecepti maritalis admonet. Nec mora, cum ille parens imperio statim clementissimis 30 flatibus innoxia vectura deportat illas. Iam mutuis amplexibus et festinantibus saviis sese perfruuntur et illae

sedatae lacrimae postliminio redeunt prolectante gaudio.
“Sed et tectum,” inquit, “et larem nostrum laetae succedite
et afflietas animas cum Psyche vestra recreate.”

Sic allocuta summas opes domus aureae vocumque ser-
5 vientium populosam familiam demonstrat auribus earum
lavacroque pulcherrimo et inhumanae mensae lautitiis eas
opipare reficit, ut illarum prorsus caelestium divitiarum
copiis affluentibus satiatae iam praecordiis penitus nutrent
invidiam. Denique altera earum satis scrupulose curioseque
10 percentari non desinit, quis illarum caelestium rerum domi-
nus, quisve vel qualis ipsius sit maritus.

Nec tamen Psyche coniugale illud praeceptum ullo pacto
temerat vel pectoris arcanis exigit, sed e re nata confingit
esse iuvenem quendam et speciosum, commodum lanoso
15 barbitio genas inumbrantem, plerumque rurestribus ac mon-
tanis venatibus occupatum, et ne qua sermonis procedentis
labe consilium tacitum proderetur, auro facto gemmosisque
monilibus onustas eas statim vocato Zephyro tradit repor-
tandas.

20 Quo protenus perpetrato sorores egregiae domum re-
deuntes iamque gliscentis invidiae felle fraglantes multa
secum sermonibus mutuis perstrepebant. Sic denique infit
altera “En orba et saeva et iniqua Fortuna! Hocine tibi
complacuit, ut utroque parente prognatae diversam sortem
25 sustineremus? Et nos quidem, quae natu maiores sumus,
maritis advenis ancillae deditae, extorres et lare et ipsa
patria degamus longe parentum velut exulantes, haec autem
novissima, quam fetu satiante postremus partus effudit,
tantis opibus et deo marito potita sit, quae nec uti recte
30 tanta bonorum copia novit? Vidisti, soror, quanta in domo
iacent et qualia monilia, quae praenitent vestes, quae splen-
dicant gemmae, quantum praeterea passim calcatur aurum.

“Quodsi maritum etiam tam formosum tenet, ut affirmat, nulla nunc in orbe toto felicior vivit. Fortassis tamen procedente consuetudine et adfectione roborata deam quoque illam deus maritus efficiet. Sic est hercules, sic se gerebat ferebatque. Iam iam sursum respicit et deam spirat mulier, quae voces ancillas habet et ventis ipsis imperat. At ego misera primum patre meo seniore[m] maritum sortita sum, dein cucurbita calviorem et quovis puero pusillio[re]m, cunctam domum seris et catenis obditam custodientem.”

Suscipit alia “Ego vero maritum articulari etiam morbo complicatum curvatumque ac per hoc rarissimo venerem meam recollentem sustineo, plerumque detortos et duratos in lapidem digitos eius perficans, fomentis olidis et pannis sordidis et faetid[is] cataplasmatibus manus tam delicatas istas adurens nec uxoris officiosam faciem, sed medicae laboriosam personam sustinens.

“Et tu quidem soror videris, quam patienti vel potius servili—dicam enim libere quod sentio—haec perferas animo; enimvero ego nequeo sustinere ulterius tam beatam fortunam allapsam indignae. Recordare enim, quam superbe, quam adroganter nobiscum egerit et ipsa iactatione immodicae ostentationis tumentem suum prodiderit animum deque tantis divitiis exigua nobis invita proiecerit confestimque praesentia nostra gravata propelli et efflari exsibilarique nos iusserit. Nec sum mulier nec omnino spiro, nisi eam pessum de tantis opibus deicero.

“Ac si tibi etiam, ut par est, inacuit nostra contumelia, consilium validum requiramus ambae. Iamque ista, quae ferimus, non parentibus nostris ac nec ulli monstremus alii, immo nec omnino quicquam de eius salute norimus. Sat est quod ipsae vidimus quae vidisse paenituit, nedum ut genitoribus et omnibus populis tam beatum eius differamus

praeconium. Nec sunt enim beati, quorum divitias nemo novit. Sciet se non ancillas, sed sorores habere maiores. Et nunc quidem concedamus ad maritos et lares pauperes nostros, sed plane sobrios revisamus diuque cogitationibus
5 pressioribus instructae, ad superbiam poeniendam firmiores redeamus.”

Placet pro bono duabus malis malum consilium totisque illis tam pretiosis muneribus absconditis comam trahentes et proinde ut merebantur ora lacerantes simulatos redinte-
10 grant fletus. Ac sic parentes quoque redulcerato prorsum dolore raptim deterrentes, vesania turgidae, domus suas contendunt dolum scelestum, immo vero parricidium stru-
entes contra sororem insontem.

Interea Psychen maritus ille, quem nescit, rursum suis
15 illis nocturnis sermonibus sic commonet “Videsne, quantum tibi periculum? Velitatur Fortuna eminus, ac nisi longe firmiter praecaves, mox comminus congredietur. Perfidae lupulae magnis conatibus nefarias insidias tibi comparant, quarum summa est, ut te suadeant meos explo-
20 rare vultus, quos, ut tibi saepe praedixi, non videbis si videris.

“Ergo igitur si posthac pessimae illae lamiae noxiis animis armatae venerint — venient autem, scio —, neque omnino sermonem conferas et si id tolerare pro genuina simplicitate
25 proque animi tui teneritudine non potueris, certe de marito nil quicquam vel audias vel respondeas. Nam et familiam nostram iam propagabimus et hic adhuc infantilis uterus gestat nobis infantem alium, si texeris nostra secreta silentio, divinum; si profanaveris, mortalem.”

30 Nuntio Psyche laeta florebat et divinae subolis solacio plaudebat et futuri pignoris gloria gestiebat et materni nominis dignitate gaudebat.

Sed iam pestes illae taeterrimaeque Furiae anhelantes
vipereum virus et festinantes impia celeritate navigabant.
Tunc sic iterum momentarius maritus suam Psychen ad-
monet "Dies ultima et casus extremus et sexus infestus et
sanguis inimicus iam sumpsit arma et castra commovit et 5
aciem direxit et classicum personavit; iam mucrone de-
stricto iugulum tuum nefariae tuae sorores petunt. Heu
quantis urguemur cladibus, Psyche dulcissima. Tui nos-
trique miserere religiosaque continentia domum maritum
teque et istum parvulum nostrum imminens ruinae infor- 10
tunio libera. Nec illas scelestas feminas, quas tibi post inter-
necivum odium et calcata sanguinis foedera sorores appellare
non licet, vel videas vel audias, cum in morem Sirenum
scopulo prominentes funestis vocibus saxa personabunt."

Suscipit Psyche singultu lacrimoso sermonem incertans 15
"Iam dudum, quod sciam, fidei atque parciloquio meo per-
pendisti documenta, nec eo setius adprobabitur tibi nunc
etiam firmitas animi mei. Tu modo Zephyro nostro rur-
sum praecipe fungatur obsequio, et in vicem denegatae sa-
crosanctae imaginis tuae redde saltem conspectum sororum. 20
Per istos cinnameos et undique pendulos crines tuos, per
teneras et teretis et mei similes genas, per pectus nescio
quo calore fervidum, sic in hoc saltem parvulo cognoscam
faciem tuam; supplicis anxiae piis precibus erogatus ger-
mani complexus indulge fructum et tibi devotae Psychae 25
animam gaudio recrea. Nec quiquam amplius in tuo vultu
requiro, iam nil officiunt mihi nec ipsae nocturnae tene-
brae; teneo te, meum lumen."

His verbis et amplexibus mollibus decantatus maritus
lacrimasque eius suis crinibus detergens se facturum spo- 30
pondit et praevertit statim lumen nascentis diei.

Iugum sororium consponsae factionis ne parentibus

quidem visis recta de navibus scopulum petunt illum praecipiti cum velocitate nec venti ferentis oppertae praesentiam licentiosa cum temeritate prosiliunt in altum. Nec immemor Zephyrus regalis edicti, quamvis invitus, sus-
5 ceptas eas gremio spirantis aurae solo reddidit.

At illae incunctatae statim conferto vestigio domum penetrant complexaeque praedam suam sorores nomine mentientes thesaurumque penitus abditae fraudis vultu laeto tegentes sic adulant: "Psyche, non ita ut pridem
10 parvula, et ipsa iam mater es. Quantum, putas, boni nobis in ista geris perula! Quantis gaudiis totam domum nostram hilarabis! O nos beatas, quos infantis aurei nutrimenta laetabunt! Qui si parentum, ut oportet, pulchritudini responderit, prorsus Cupido nascetur."

15 Sic adfectione simulata paulatim sororis invadunt animum. Statimque eas lassitudine viae sedilibus refotas et balnearum vaporosis fontibus curatas pulcherrime triclinio mirisque illis et beatis edulibus atque tuccetis oblectat. Iubet citharam loqui, psallitur; tibiae agere, sonatur; choros
20 canere, cantatur. Quae cuncta nullo praesente dulcissimis modulis animos audientium remulcebant.

Nec tamen scelestarum feminarum nequitia vel illa mellita cantus dulcedine mollita conquievit, sed ad destinatam fraudium pedicam sermonem conferentes dissimulanter occipiunt sciscitari, qualis ei maritus et unde natalium, secta cuius proveniret. Tunc illa simplicitate nimia pristini sermonis oblita novum commentum instruit atque maritum suum de provincia proxima magnis pecuniis negotiantem iam medium cursum aetatis agere, inter-
30 spersum rara canitie. Nec in sermone isto tantillum morata rursum opiparis muneribus eas onustas ventoso vehiculo reddidit.

Sed dum Zephyri tranquillo spiritu sublimatae domum redeunt, sic secum altercantes: "Quid, soror, dicimus de tam monstruoso fatuae illius mendacio? Tunc adolescens modo florenti lanugine barbam instruens, nunc aetate media candenti canitie lucidus. Quis ille, quem temporis 5 modici spatium repentina senecta reformavit? Nil aliud repperies, mi soror, quam vel mendacia istam pessimam feminam confingere vel formam mariti sui nescire; quorum utrum verum est, opibus istis quam primum exterminanda est. Quodsi viri sui faciem ignorat, deo profecto denupsit 10 et deum nobis praegnatione ista gerit. Certe si divini puelli — quod absit — haec mater audierit, statim me laqueo nexili suspendam. Ergo interim ad parentes nostros redeamus et exordio sermonis huius quam concolores fallacias adtexamus."

15

Sic inflammatae, parentibus fastidienter appellatis et nocte turbata vigiliis, perditae matutino scopulum pervolant et inde solito venti praesidio vehementer devolant lacrimisque pressura palpebrarum coactis hoc astu puellam appellant: "Tu quidem felix et ipsa tanti mali ignorantia beata sedes incuriosa periculi tui, nos autem, quae pervigili cura rebus tuis excubamus, cladibus tuis misere cruciamur.

"Pro vero namque comperimus nec te, sociae scilicet doloris casusque tui, celare possumus immanem colubrum multi-25 nodis voluminibus serpentem, veneno noxio colla sanguinantem hiantemque ingluvie profunda tecum noctibus latenter adquiescere. Nunc recordare sortis Pythicae, quae te trucidis bestiae nuptiis destinata esse clamavit. Et multi coloni quique circumsecus venantur et accolae plurimi vide-30 runt eum vespera redeuntem e pastu proximique fluminis vadis innatantem.

“Nec diu blandis alimoniarum obsequiis te saginaturum omnes adfirmant, sed, cum primum praegnationem tuam plenus maturaverit uterus, opimiorum fructu praeditam devoraturum. Ad haec iam tua est existimatio, utrum
5 sororibus pro tua cara salute sollicitis adsentiri velis et declinata morte nobiscum secunda periculi vivere an saevissimae bestiae sepeliri visceribus. Quodsi te ruris huius vocalis solitudo vel clandestinae veneris foetidi periculosique concubitus et venenati serpentis amplexus delectant, certe
10 piaae sorores nostrum fecerimus.”

Tunc Psyche misella, utpote simplex et animi tenella, rapitur verborum tam tristium formidine; extra terminum mentis suae posita prorsus omnium mariti monitionum suarumque promissionum memoriam effudit et in profundum calamitatis sese praecipitavit tremensque et exanguis colore lurida tertiata verba semihianti voce substrepens sic ad illas ait “Vos quidem, carissimae sorores, ut par erat, in officio vestrae pietatis permanetis, verum et illi qui talia vobis adfirmant, non videntur mihi mendacium fingere.
20 Nec enim umquam viri mei vidi faciem vel omnino cuiatis sit novi, sed tantum nocturnis subaudiens vocibus maritum incerti status et prorsus lucifugam tolero bestiamque aliquam recte dicentibus vobis merito consentio. Meque magnopere semper a suis terret aspectibus malumque
25 grande de vultus curiositate praeminatur. Nunc si quam salutarem opem periclitanti sorori vestrae potestis adferre, iam nunc subsistite; ceterum incuria sequens prioris providentiae beneficia conrumpet.”

Tunc nactae iam portis patentibus nudatum sororis
30 animum facinerosae mulieres, omissis tectae machinae latibulis, destitutis gladiis fraudum simplicis puellae paventes cogitationes invadunt.

Sic denique altera : " Quoniam nos originis nexus pro tua incolumitate ne periculum quidem ullum ante oculos habere compellit, viam, quae sola deducit iter ad salutem, diu diuque cogitatum monstrabimus tibi. Novaculam praeacutam, adpulsu etiam palmulae lenientis exasperatam, tori qua parte 5 cubare consuesti, latenter absconde lucernamque concinnum, completam oleo, claro lumine praemicantem subde aliquo claudentis aululae tegmine omnique isto apparatu tenacissime dissimulato, postquam sulcatos intrahens gressus cubile solitum conscenderit iamque porrectus et exordio somni pre-10 mentis implicitus altum soporem flare coeperit, toro delapsa nudoque vestigio pensilem gradum paullulatim minuens, caecae tenebrae custodia liberata lucerna, praeclari tui facinoris opportunitatem de luminis consilio mutuare et ancipiti telo illo audaciter, prius dextera sursum elata, nisu quam valido 15 noxii serpentis nodum cervicis et capitis abscinde. Nec nostrum tibi deerit subsidium ; sed cum primum illius morte salutem tibi feceris, anxiae praestolabimur cunctisque istis manibus sociis tecum relatis votivis nuptiis hominem te iungemus homini."

20

Tali verborum incendio flammata viscera sororis iam prorsus ardentis deserentes ipsae protinus, tanti mali confinium sibi etiam eximie metuentes, flatus alitis impulsu solito porrectae super scopulum ilico pernici se fuga propriiunt statimque conscensis navibus abeunt.

25

At Psyche relicta sola, nisi quod infestis Furiis agitata sola non est, aestu pelagi simile maerendo fluctuat et, quamvis statuto consilio et obstinato animo, iam tamen facinori manus admovens adhuc incerta consilii titubat multisque calamitatis suae distrahitur affectibus. Festinat differt, 30 audet trepidat, diffidit irascitur et, quod est ultimum, in eodem corpore odit bestiam, diligit maritum. Vespera tamen

iam noctem trahente praecipiti festinatione nefarii sceleris instruit apparatus.

Nox aderat et maritus advenerat. Tunc Psyche, et corporis et animi alioquin infirma, fati tamen saevitia subministrante, viribus roboratur et prolata lucerna et adrepta novacula sexum audacia mutatur. Sed cum primum luminis oblatione tori secreta claruerunt, videt omnium ferarum mitissimam dulcissimamque bestiam, ipsum illum Cupidinem formosum deum formonse cubantem, cuius aspectu lucernae quoque lumen hilaratum increbruit et acuminis sacrilegi novacula praenitebat.

At vero Psyche tanto aspectu deterrita et impos animi, marcido pallore defecta tremensque desedit in imos poplites et ferrum quaerit abscondere, sed in suo pectore; quod profecto fecisset, nisi ferrum timore tanti flagitii manibus temerariis delapsum evolasset.

Iamque lassa, salute defecta, dum saepius divini vultus intuetur pulchritudinem, recreatur animi. Videt capitis aurei genialem caesariem ambrosia temulentam, cervices lacteas genasque purpureas pererrantes crinium globos decoriter impeditos, alios antependulos, alios retropendulos, quorum splendore nimio fulgurante iam et ipsum lumen lucernae vacillabat; per umeros volatilis dei pinnae roscidae micanti flore candicant et quamvis alis quiescentibus extimae plumulae tenellae ac delicatae tremule resultantes inquieta lasciviunt; ceterum corpus glabellum atque luculentum et quale peperisse Venerem non paeniteret.

Ante lectuli pedes iacebat arcus et faretra et sagittae, magni dei propitia tela. Quae dum insatiabili animo Psyche, satis et curiosa, rimatur atque pertrectat et mariti sui miratur arma, depromit unam de pharetra sagittam et puncto pollicis extremam aciem periclitabunda trementis etiam nunc

articuli nisu fortiore pupugit altius, ut per summam cutem
roraverint parvulae sanguinis rosei guttae. Sic ignara
Psyche sponte in Amoris incidit amorem. Tunc magis
magisque cupidine fraglans Cupidinis, prona in eum efflictim
inhians, patulis ac petulantibus saviis festinanter ingestis 5
de somni mensura metuebat. Sed dum bono tanto percita
saucia mente fluctuat, lucerna illa sive perfidia pessima
sive invidia noxia sive quod tale corpus contingere et quasi
basiare et ipsa gestiebat, evomuit de summa luminis sui
stillam ferventis olei super umerum dei dexterum. Hem! 10
audax et temeraria lucerna et amoris vile ministerium,
ipsum ignis totius deum aduris, cum te scilicet amator
aliquis, ut diutius cupitis etiam nocte potiretur, primus
invenerit.

Sic inustus exiluit deus visaque detectae fidei colluvie 15
prorsus ex osculis et manibus infelicissimae coniugis tacitus
avolavit. At Psyche statim resurgentis eius crure dextero
manibus ambabus adrepto sublimis evectionis adpendix
miseranda et per nubilas plagas penduli comitatus extrema
consequia tandem fessa delabitur solo. 20

Nec deus amator humi iacentem deserens involavit proxi-
mam cupressum deque eius alto cacumine sic eam graviter
commotus adfatur "Ego quidem, simplicissima Psyche,
parentis meae Veneris praeceptorum immemor, quae te
miseri extremique hominis devinctam cupidine infimo ma- 25
trimonio addici iusserat, ipse potius amator advolavi tibi.
Sed hoc feci leviter, scio, et praeclarus ille sagittarius ipse
me telo meo percussi teque coniugem meam feci, ut bestia
scilicet tibi viderer et ferro caput excideres meum, quod
istos amatores tuos oculos gerit. 30

"Haec tibi identidem semper cavenda censebam, haec
benivole remonebam. Sed illae quidem consiliatrices egre-

giae tuae tam perniciosi magisterii dabunt actutum mihi poenas, te vero tantum fuga mea punivero." Et cum termino sermonis pinnis in altum se proripuit.

Psyche vero humi prostrata et, quantum visi poterat, 5 volatus mariti prospiciens extremis affligebat lamentationibus animum. Sed ubi remigio plumae raptum maritum proceritas spatii fecerat alienum, per proximi fluminis marginem praecipitem sese dedit. Sed mitis fluvius in honorem dei scilicet, qui et ipsas aquas urere consuevit, 10 metuens sibi, confestim eam innoxio volumine super ripam florentem herbis exposuit. Tunc forte Pan deus rusticus iuxta supercilium amnis sedebat complexus Echo montanam deam eamque vuculas omnimodas edocens reccinere, proxime ripam vago pastu lasciviunt comam fluvii tondentes capellae. 15 Hircuosus deus sauciam Psychen atque defectam, utcumque casus eius non inscius, clementer ad se vocatam sic permulcet verbis lenientibus "Puella scitula, sum quidem rusticanus et upilio, sed senectutis prolixae beneficio multis experimentis instructus.

20 "Verum si recte coniecto, quod profecto prudentes viri divinationem autumant, ab isto titubante et saepius vacillante vestigio deque nimio pallore corporis et assiduo suspiritu, immo et ipsis maerentibus oculis tuis, amore nimio laboras. Ergo mihi ausculta nec te rursus praecipitio vel ullo mortis 25 accersitae genere perimas. Luctum desine et pone maerorem precibusque potius Cupidinem deorum maximum percole et utpote adolescentem delicatum luxuriosumque blandis obsequiis promere."

Sic locuto deo pastore nulloque sermone reddito, sed 30 adorato tantum numine salutari Psyche pergit ire. Sed cum aliquam multum viae laboranti vestigio pererrasset, inscio quodam tramite iam die labente accedit quandam

civitatem, in qua regnum maritus unius sororis eius optinebat.

Qua re cognita Psyche nuntiari praesentiam suam sorori desiderat; mox inducta mutuis amplexibus alternae salutationis expletis percontanti causas adventus sui sic incipit: 5
“Meministi consilium vestrum, scilicet quo mihi suasistis ut bestiam, quae mariti mentito nomine mecum quiescebat, prius quam ingluvie voraci me misellam hauriret, ancipiti novacula peremerem. Set cum primum, ut aequae placuerat, conscio lumine vultus eius aspexi, video mirum divinumque 10 prorsus spectaculum, ipsum illum deae Veneris filium, ipsum inquam Cupidinem, leni quiete sopitum. Ac dum tanti boni spectaculo percita et nimia voluptatis copia turbata fruendi laborarem inopia, casu scilicet pessumo lucerna fervens oleum rebullivit in eius umerum. 15

“Quo dolore statim somno recussus, ubi me ferro et igni conspexit armatam, ‘Tu quidem,’ inquit, ‘ob istud tam dirum facinus confestim toro meo divorte tibi que res tuas habeto, ego vero sororem tuam’ — et nomen quo tu censeris aiebat — ‘iam mihi confarreatis nuptiis coniugabo’ et 20 statim Zephyro praecipit, ultra terminos me domus eius efflaret.”

Necdum sermonem Psyche finierat; illa vesanae libidinis et invidiae noxiae stimulis agitata, vafre concinnato mendacio fallens maritum, quasi de morte parentum aliquid 25 conperisset, statim navem ascendit et ad illum scopulum protinus pergit et quamvis alio flante vento, caeca spe tamen inhians, “Accipe me,” dicens, “Cupido, dignam te coniugem et tu, Zephyre, suscipe dominam” saltu se maximo praecipitem dedit. 30

Nec tamen ad illum locum vel saltem mortua pervenire potuit. Nam per saxa cautium membris iactatis atque

dissipatis et proinde, ut merebatur, laceratis visceribus suis alitibus bestiisque obvium ferens pabulum interiit.

Nec vindictae sequentis poena tardavit. Nam Psyche rursus errabundo gradu pervenit ad civitatem aliam, in qua
5 pari modo soror morabatur alia. Nec setius et ipsa fallacie germanitatis inducta et in sororis sceleratas nuptias aemula festinavit ad scopulum inque simile mortis exitium cecidit.

Interim, dum Psyche quaesitioni Cupidinis intenta populos circumibat, ille vulnere lucernae dolens in ipso thalamo matris iacens ingemebat. Tunc avis peralba illa gavia, quae super fluctus marinos pinnis natat, demergit sese propere ad Oceani profundum gremium.

Ibi commodum Venerem lavantem natantemque propter
15 assistens indicat: adustum filium eius, gravi vulneris dolore maerentem, dubium salutis iacere iamque per cunctorum ora populorum rumoribus conviciisque variis omnem Veneris familiam male audire, quod ille quidem montano scortatu, tu vero marino natatu secesseritis ac per hoc non
20 voluptas ulla, non gratia, non lepos, sed incompta et agrestia et horrida cuncta sint, non nuptiae coniugales, non amicitiae sociales, non liberum caritates, sed enormis eluvies et squalentium foederum insuave fastidium.

Haec illa verbosa et satis curiosa avis in auribus Veneris
25 fili lacerans existimationem ganniebat. At Venus irata solidum exclamat repente "Ergo iam ille bonus filius meus habet amicam aliquam? Prome agedum, quae sola mihi servis amanter, nomen eius, quae puerum ingenuum et investem sollicitavit, sive illa de Nympharum populo seu
30 de Horarum numero seu de Musarum choro vel de mearum Gratiarum ministerio."

Nec loquax illa conticuit avis, sed "Nescio," inquit,

“domina ; puto puellam — si probe memini, Psyches nomine dicitur — eum efflicte cupere.”

Tunc indignata Venus exclamavit vel maxime : “Psychen ille meae formae succubam, mei nominis aemulam si vere diligit, nimirum illud incrementum lenam me putavit, cuius monstratu puellam illam cognosceret.”

Haec quiritans properiter emergit e mari suumque protinus aureum thalamum petit et reperto, sicut audierat, aegroto puero iam inde a foribus quam maxime boans “Honesta,” inquit, “haec et natalibus nostris bonaeque tuae frugi congruentia, ut primum quidem tuae parentis, immo dominae praecepta calcares nec sordidis amoribus inimicam meam cruciaries, verum etiam hoc aetatis puer tuis licentiosis et immaturis iungeres amplexibus, ut ego nurum scilicet tolerarem inimicam ?

15

“Sed utique praesumis nugo et corruptor et inamabilis te solum generosum nec me iam per aetatem posse concipere. Velim ergo scias multo te meliorem filium alium me genituram, immo ut contumeliam magis sentias, aliquem de meis adoptaturam vernulis eique donaturam istas pinnas et flammam et arcum et ipsas sagittas et omnem meam suppellectilem, quam tibi non ad hos usus dederam ; nec enim de patris tui bonis ad instructionem istam quicquam concessum est. Sed male prima pueritia inductus es et acutas manus habes et maiores tuos irreverenter pulsasti totiens et ipsam matrem tuam, me inquam ipsam, parricida denudas cotidie et percussisti saepius et quasi viduam utique contemnis nec vitricum tuum fortissimum illum maximumque bellatorem metuis. Quidni ? Cui saepius in angorem mei paelicatus puellas propinare consuesti. Sed iam faxo te lusus huius paeniteat et sentias acidas et amaras istas nuptias.

“Sed nunc inrisui habita quid agam ? Quo me conferam ?

Quibus modis stelionem istum cohibeam? Petamne auxilium ab inimica mea Sobrietate, quam propter huius ipsius luxuriam offendi saepius? At rusticae squalentisque feminae conloquium prorsus horresco. Nec tamen vindictae
5 solacium undeunde spernendum est.

“Illa mihi prorsus adhibenda est nec ulla alia, quae castiget asperrime nugonem istum, faretram explicet et sagittas dearmet, arcum enodet, taedam deflammet, immo et ipsum corpus eius acrioribus remediis coerceat. Tunc iniuriae
10 meae litatum crediderim, cum eius comas, quas istis manibus meis subinde aureo nitore perstrinxi, deraserit, pinnas, quas meo gremio nectarei fontis infeci, praetotonderit.”

Sic effata foras sese proripit infesta et stomachata biles Venerias. Sed iam protinus Ceres et Iuno continentur
15 visamque vultu tumido quaesiere, cur truci supercilio tantam venustatem micantium oculorum coerceret. At illa “Oportune,” inquit, “ardenti prorsus isto meo pectori volentiam scilicet perpetraturae venitis. Sed totis, oro, vestris viribus Psychen illam fugitivam volaticam mihi
20 requirite. Nec enim vos utique domus meae famosa fabula et non dicendi filii mei facta latuerunt.”

Tunc illae non ignarae, quae gesta sunt, palpare Veneris iram saevientem sic adortae: “Quid tale, domina, deliquit tuus filius, ut animo pervicaci voluptates illius impugnes et,
25 quam ille diligit, tu quidem perdere gestias? Quod autem, oramus, isti crimen, si puellae lepidae libenter adrisit? An ignoras eum masculum et iuvenem esse vel certe iam quot sit annorum, oblita es? An, quod aetatem portat bellule, puer tibi semper videtur? Mater autem tu et praeterea
30 cordata mulier filii tui lusus semper explorabis curiose et in eo luxuriam culpabis et amores revinces et tuas artes tuasque delicias in formonso filio reprehendes? Quis autem te,

deum, quis hominum patietur passim cupidines populis disseminantem, cum tuae domus amores amare coerceas et vitiorum muliebrium publicam praecludas officinam?"

Sic illae metu sagittarum patrocinio gratioso Cupidini, quamvis absenti, blandiebantur. Sed Venus indignata ridicule tractari suas iniurias praeversis illis alterorsus concito gradu pelago viam capessit.

Interea Psyche variis iactabatur discoursibus, dies noctesque mariti vestigationibus intenta et quanto magis inquieta animo, tanto cupidior iratum licet, si non uxoriis blanditiis lenire, certe servilibus precibus propitiare.

Et prospecto templo quodam in ardui montis vertice "Unde autem," inquit, "scio, an istic meus degat dominus?" Et ilico dirigit citatum gradum, quem defectum prorsus adsiduis laboribus spes incitabat et votum. Iamque naviter emensis celsioribus iugis pulvinaribus sese proximam intulit.

Videt spicas frumentarias in acervo et alias flexiles in corona et spicas hordei. Erant et falces et operae messoriae mundus omnis, sed cuncta passim iacentia et incuria confusa et, ut solet aestu, laborantium manibus proiecta. Haec singula Psyche curiose dividit et discretim remota rite componit, rata scilicet nullius dei fana et caerimonias nelegere se debere, sed omnium benivolam misericordiam corrogare.

25

Haec eam sollicite seduloque curantem Ceres alma deprehendit et longum exclamat protinus: "Ain, Psyche miseranda? Totum per orbem Venus anxia disquisitione tuum vestigium furens animi requirit teque ad extremum supplicium expetit et totis numinis sui viribus ultionem flagitat; tu vero rerum mearum tutelam nunc geris et aliud quicquam cogitas nisi de tua salute?"

Tunc Psyche pedes eius advoluta et uberi fletu rigans deae vestigia humumque verrens crinibus suis multiugis precibus editis veniam postulabat: "Per ego te frugiferam tuam dexteram istam deprecor, per laetificas
5 messium caerimonias, per tacita secreta cistarum et per famulorum tuorum draconum pinnata curricula et glebae Siculae sulcamina et currum rapacem et terram tenacem et inluminarum Proserpinae nuptiarum demeacula et luminosarum filiae inventionum remeacula et cetera, quae
10 silentio tegit Eleusinis Atticae sacrarium, miserandae Psyches animae, supplicis tuae, subsiste. Inter istam spicarum congeriem patere vel pauculos dies delitescam, quoad deae tantae saeviens ira spatio temporis mitigetur vel certe meae vires diutino labore fessae quietis inter
15 vallo leniantur."

Suscipit Ceres: "Tuis quidem lacrimosis precibus et commoveor et opitulari cupio, sed cognatae meae, cum qua etiam foedus antiquum amicitiae colo, bonae praeterea feminae, malam gratiam subire nequeo. Decede
20 itaque istis aedibus protinus et quod a me retenta custoditaque non fueris, optimi consule."

Contra spem suam repulsa Psyche et afflicta duplici maestitia iter retrorsum porrigens inter subitae convallis sublucidum lucum prospicit fanum sollerti fabrica structum
25 nec ullam vel dubiam spei melioris viam volens omittere, sed adire cuiuscumque dei veniam, sacratis foribus proximat. Videt dona pretiosa et lacinias auro litteratas ramis arborum postibusque suffixas, quae cum gratia facti nomen deae, cui fuerant dicata, testabantur.

30 Tunc genu nixa et manibus aram tepentem amplexa detersis ante lacrimis sic adprecatur: "Magni Iovis germana et coniuga, sive tu Sami, quae sola partu vagituque et ali-

monia tua gloriatur, tenes vetusta delubra, sive celsae Carthaginis, quae te virginem vectura leonis caelo com-
meantem percolit, beatas sedes frequentas, seu prope ripas
Inachi, qui te iam nuptam Tonantis et reginam dearum me-
morat, inclitis Argivorum praesides moenibus, quam cunc- 5
tus oriens Zygiam veneratur et omnis occidens Lucinam
appellat, sis meis extremis casibus Iuno Sospita meque in
tantis exanclatis laboribus defessam imminentis periculi
metu libera. Quod sciam, soles praegnatibus periclitantibus
ultra subvenire.” 10

Ad istum modum supplicanti statim sese Iuno cum
totius sui numinis augusta dignitate praesentat et protinus
“Quam vellem,” inquit, “per fidem nutum meum precibus
tuis accommodare. Sed contra voluntatem Veneris, nurus
meae, quam filiae semper dilexi loco, praestare me pudor 15
non sinit. Tunc etiam legibus, quae servos alienos perfugas
invitis dominis vetant suscipi, prohibeor.”

Isto quoque fortunae naufragio Psyche perterrita nec
indipisci iam maritum volatilem quiens, tota spe salutis
deposita, sic ipsa suas cogitationes consulit: “Iam quae 20
possunt alia meis aerumnis temptari vel adhiberi sub-
sidia, cui nec dearum quidem, quamquam volentium,
potuerunt prodesse suffragia? Quo rursum itaque tantis
laqueis inclusa vestigium porrigam quibusque tectis vel
etiam tenebris abscondita magnae Veneris inevitabiles 25
oculos effugiam? Quin igitur masculum tandem sumis
animum et cassae speculae renuntias fortiter et ultroneam
te dominae tuae reddis et vel sera modestia saevientes
impetus eius mitigas? Qui scias, an etiam, quem diu
quaeritas, illic in domo matris repperias?” Sic ad du- 30
bium obsequium, immo ad certum exitium praeparata,
principium futurae secum meditabatur obsecrationis.

At Venus terrenis remediis inquisitionis abnuens caelum
petit. Iubet instrui currum, quem ei Vulcanus aurifex
subtili fabrica studiose poliverat et ante thalami rudimen-
tum nuptiale munus obtulerat, limae tenuantis detrimento
5 conspicuum et ipsius auri damno pretiosum.

De multis, quae circa cubiculum dominae stabulant, pro-
cedunt quattuor candidae columbae et hilaris incessibus
picta colla torquentes iugum gemmeum subeunt suscepta-
que domina laetae subvolant. Currum deae prosequentes
10 gannitu constrepenti lasciviunt passeret et ceterae, quae
dulce cantitant, aves melleis modulis suave resonantes ad-
ventum deae pronuntiant. Cedunt nubes et Caelum filiae
panditur et summus aether cum gaudio suscipit deam, nec
obvias aquilas vel accipitres rapaces pertimescit magnae
15 Veneris canora familia.

Tunc se protinus ad Iovis regias arces dirigit et petitu
superbo, Mercuri, dei vocalis, operae necessariam usuram
postulat. Nec rennuit Iovis caerulum supercilium. Tunc
ovans ilico, comitante etiam Mercurio, Venus caelo demeat
20 eique sollicite serit verba: "Fratr Arcadi, scis nempe soro-
rem tuam Venerem sine Mercuri praesentia nil unquam
fecisse nec te praeterit utique, quanto iam tempore delites-
centem ancillam nequiverim repperire. Nil ergo superest
quam tuo praeconio praemium investigationis publicitus
25 edicere.

"Fac ergo mandatum matures meum et indicia, qui possit
agnosci, manifeste designes, ne, si quis occultationis illicitae
crimen subierit, ignorantiae se possit excusatione defen-
dere"; et simul dicens libellum ei porrigit, ubi Psyche's nomen
30 continebatur et cetera. Quo facto protinus domum secessit.

Nec Mercurius omisit obsequium. Nam per omnium ora
populorum passim discurrens sic mandatae praedicationis

munus exsequebatur: "Si quis a fuga retrahere vel occultam demonstrare poterit fugitivam regis filiam, Veneris ancillam, nomine Psychen, conveniat retro metas Murtias Mercurium praedictorem, accepturus indicivae nomine ab ipsa Venere septem savia suavia et unum blandientis adpulsu linguae 5 longe mellitum."

Ad hunc modum pronuntiante Mercurio tanti praemii cupido certatim omnium mortalium studium adrexerat. Quae res nunc vel maxime sustulit Psyches omnem cunctationem. Iamque fores ei dominae proximanti occurrit una 10 de famulitione Veneris nomine Consuetudo statimque, quantum maxime potuit, exclamat: "Tandem, ancilla nequissima, dominam habere te scire coepisti? An pro cetera morum tuorum temeritate istud quoque nescire te fingis, quantos labores circa tuas inquisitiones sustinuerimus? Sed bene, 15 quod meas potissimum manus incidisti et inter Orci caneros iam ipsos haesisti datura scilicet actutum tantae contumaciae poenas," et audaciter in capillos eius inmissa manu trahebat eam nequaquam renitentem.

Quam ubi primum inductam oblatamque sibi conspexit 20 Venus, latissimum cachinnum extollit et qualem solent furenter irati, caputque quatiens et ascalpens aurem dexteram "Tandem," inquit, "dignata es socrum tuam salutare? An potius maritum, qui tuo vulnere periclitatur, intervisere venisti? Sed esto segura, iam enim excipiam te, 25 ut bonam nurum condecet"; et "Ubi sunt," inquit, "Sollicitudo atque Tristities, ancillae meae?"

Quibus intro vocatis torquendam tradidit eam. At illae sequentes erile praeceptum Psychen misellam flagellis afflictam et ceteris tormentis excruciatam iterum dominae 30 conspectui reddunt. Tunc rursus sublato risu Venus "Et ecce," inquit, "nobis turgidi ventris sui lenocinio commovet

miserationem, unde me praeclara subole aviam beatam
scilicet faciat. Felix vero ego, quae in ipso aetatis meae
flore vocabor avia et vilis ancillae filius nepos Veneris audiet.
Quanquam inepta ego frustra filium dicam; impares enim
5 nuptiae et praeterea in villa sine testibus et patre non con-
sentiente factae, legitimae non possunt videri ac per hoc
spurius iste nascetur, si tamen partum omnino perferre te
patiemur.”

His editis involat eam vestemque plurifariam diloricat
10 capilloque discisso et capite conquassato graviter affligit et
accepto frumento et hordeo et milio et papavere et cicere et
lente et faba commixtisque acervatim confusis in unum
grumulum sic ad illam: “Videris enim mihi tam deformis
ancilla nullo alio, sed tantum sedulo ministerio amatores
15 tuos promereri; iam ergo et ipsa frugem tuam periclitabor.
Discerne seminum istorum passivam congeriem singulisque
granis rite dispositis atque seiugatis ante istam vesperam
opus expeditum approbato mihi.”

Sic assignato tantorum seminum cumulo ipsa cenae nup-
20 tiali concessit. Nec Psyche manus admolitur inconditae illi
et inextricabili moli, sed immanitate praecepti consternata
silens obstupescit. Tunc formicula illa parvula atque ruri-
cola, certa difficultatis tantae laborisque, miserta contuber-
nalis magni dei socrusque saevitiam execrata, discurrens
25 naviter convocat corrogatque cunctam formicarum accola-
rum classem: “Miseremini terrae omniparentis agiles alum-
nae, miseremini et Amoris uxori, puellae lepidae, periclitanti
prompta velocitate succurrite.”

Ruunt aliae superque aliae sepedum populorum undae
30 summoque studio singulae granatim totum digerunt acervum
separatimque distributis dissitisque generibus e conspectu
perniciter abeunt.

Sed initio noctis e convivio nuptiali vino madens et fraglans balsama Venus remeat totumque revincta corpus rosis micantibus visaque diligentia miri laboris: "Non tuum," inquit, "nequissima, nec tuarum manuum istud opus, sed illius, cui tuo, immo et ipsius malo placuisti"; 5 et frusto cibarii panis ei proiecto cubitum facessit. Interim Cupido solus interioris domus unici cubiculi custodia clausus coercebatur acriter, partim ne petulanti luxurie vulnus gravaret, partim ne cum sua cupita conveniret. Sic ergo distentis et sub uno tecto separatim amatoribus tetra 10 nox exanclata.

Sed Aurora commodum inequitante vocatae Psychae Venus infit talia. "Videsne illud nemus, quod fluvio praeterludenti ripisque longis attenditur, cuius imi gurgites vicinum fontem despiciunt? Oves ibi nitentes aurique co- 15 lore florentes incustodito pastu vagantur. Inde de coma pretiosi velleris floccum mihi confestim quoquo modo quaesitum afferas censeo."

Perrexit Psyche volenter non obsequium quidem illa functura, sed requiem malorum praecipitio fluvialis rupis 20 habitura. Sed inde de fluvio musicae suavis nutricula leni crepitu dulcis aurae divinitus inspirata sic vaticinatur arundo viridis: "Psyche, tantis aerumnis exercita, neque tua miserrima morte meas sanctas aquas polluas nec vero istud horae contra formidabiles oves feras aditum, quoad de 25 solis fraglantia mutuatae calorem truci rabie solent efferi cornuque acuto et fronte saxeae et non nunquam venenatis morsibus in exitium saevire mortalium; sed dum meridies solis sedaverit vaporem et pecua spiritus fluvialis serenitate conquieverint, poteris sub illa procerissima platano, quae 30 mecum simul unum fluentum bibit, latenter abscondere. Et cum primum mitigata furia laxaverint oves animum, per-

cussis frondibus attigui nemoris lanosum aurum repperies, quod passim stirpibus convexis obhaerescit."

Sic arundo simplex et humana Psychen aegerrimam salutem suam docebat. Nec auscultatu inpaenitendo diler
5 genter instructa illa cessavit, sed observatis omnibus furatrina facili flaventis auri mollitiae congestum gremium Veneri reportat.

Nec tamen apud dominam saltem secundi laboris periculum secundum testimonium meruit, sed contortis superciliis
10 subridens amarum sic inquit: "Nec me praeterit huius quoque facti auctor adulterinus. Sed iam nunc ego sedulo periclitabor an oppido forti animo singularique prudentia sis praedita. Videsne insistentem celsissimae illi rupi montis ardui verticem, de quo fontis atrii fuscae defluunt
15 undae proxumaeque conceptaculo vallis inclusae Stygias inrigant paludes et rauca Cocyti fluenta nutriunt? Indidem mihi de summi fontis penita scaturrigine rorem rigentem hauritum ista confestim defer urnula." Sic aiens crustallo dedolatum vasculum, insuper ei graviora comminata,
20 tradidit.

At illa studiose gradum celerans montis extremum petit tumulum certe vel illic inventura vitae pessimae finem. Sed cum primum praedicti iugi conterminos locos appulit, videt rei vastae letalem difficultatem. Namque saxum immani
25 magnitudine procerum et inaccessa salebritate lubricum mediis e faucibus lapidis fontes horridos evomebat, qui statim proni foraminis lacunis editi perque proclive delapsi et angusti canalibus exarato contacti tramite proxumam convallem latenter incidebant.

30 Dextra laevaue cautibus cavatis proserpunt et longa colla porrecti saevi dracones inconivae vigiliae luminibus addictis et in perpetuam lucem pupulis excubantibus. Iam-

que et ipsae semet muniebant vocales aquae. Nam et "Discede" et "quid facis? vide" et "quid agis? Cave" et "fuge" et "peribis" subinde clamant. Sic impossibilitate ipsa mutata in lapidem Psyche, quamvis praesenti corpore, sensibus tamen aberat et inextricabilis periculi mole 5 prorsus obruta lacrumarum etiam extremo solacio carebat.

Nec Providentiae bonae graves oculos innocentis animae latuit aerumna. Nam supremi Iovis regalis ales illa repente propansis utrimque pinnis affuit rapax aquila memorque veteris obsequii, quo ducto Cupidinis Iovi pocillatorem Fry-10 gium substulerat, oportunam ferens opem dei que numen in uxoris laboribus percolens alti culminis diales vias deserit et ob os puellae praevolans incipit: "At tu, simplex alioquin et expers rerum talium, sperasne te sanctissimi nec minus truculenti fontis vel unam stillam posse furari vel 15 omnino contingere? Diis etiam ipsique Iovi formidabiles aquas istas Stygias vel fando comperisti, quodque vos deratis per numina deorum, deos per Stygis maiestatem solere? Sed cedo istam urnulam" et protinus adreptam complexamque festinat libratisque pinnarum nutantium 20 molibus inter genas saevientium dentium et trisulca vibramina draconum remigium dextra laevaue porrigens volentes aquas et, ut abiret innoxius, praestantes excipit, commentus ob iussum Veneris petere eique se praeministrare, quare paulo facilius adeundi fuit copia. Sic acceptam 25 cum gaudio plenam urnulam Psyche Veneri citata rettulit.

Nec tamen nutum deae saevientis vel tunc expiare potuit. Nam sic eam maiora atque peiora flagitia comminans appellat renidens exitiabile: "Iam tu quidem magna videris quaedam mihi et alta prorsus malefica, quae talibus prae-30 ceptis meis obtemperasti naviter. Sed adhuc istud, mea pupula, ministrare debebis. Sume istam pyxidem," et

dedit; "protinus usque ad inferos et ipsius Orci ferales penates te derige. Tunc conferen pyxidem Proserpinae: 'Petit de te Venus,' dicito, 'modicum de tua mittas ei formositatem vel ad unam saltem dieculam sufficiens. Nam
5 quod habuit, dum filium curat aegrotum, consumpsit atque contrivit omne.' Sed haud immaturius redito, quia me necesse est indidem delitam theatrum deorum frequentare."

Tunc Psyche vel maxime sensit ultimas fortunas suas et velamento reiecto ad promptum exitium sese compelli mani-
10 feste comperit. Quidni? Quae suis pedibus ultro ad Tartarum manesque commeari cogeretur. Nec cunctata diutius pergit ad quampiam turrin praealtam, indidem sese datura praecipitem; sic enim rebatur ad inferos recte atque pulcherrime se posse descendere.

15 Sed turris prorumpit in vocem subitam et, "Quid te," inquit, "praecipitem, o misella, quaeris extinguere? Quidque iam novissimo periculo laborique isto temere succumbis? Nam si spiritus corpore tuo semel fuerit seiugatus, ibis quidem profecto ad imum Tartarum, sed inde nullo pacto
20 redire poteris. Mihi ausculta. Lacedaemo Achaiae nobilis civitas non longe sita est; huius conterminam deviis abditam locis quaere Taenarum. Inibi spiraculum Ditis, et per portas hiantes monstratur iter invium, cui te limine transmeato simul commiseris, iam canale directo perges ad ipsam
25 Orci regiam. Sed non hactenus vacua debebis per illas tenebras incedere, sed offas polentae mulso concretas ambabus gestare manibus, at in ipso ore duas ferre stipes.

"Iamque confecta bona parte mortiferae viae continaberis claudum asinum lignorum gerulum cum agasone simili, qui
30 te rogabit, decidentis sarcinae fusticulos aliquos porrigas ei, sed tu nulla voce deprompta tacita praeterito. Nec mora, cum ad flumen mortuum venies, cui praefectus Charon, pro-

tenus expetens portorium, sic ad ripam ulteriorem sutili cumba deducit commeantes. Ergo et inter mortuos avaritia vivit nec Charon ille vel Ditis pater, tantus deus, quicquam gratuito facit, set moriens pauper viaticum debet quaerere et aes si forte prae manu non fuerit, nemo eum expirare 5 patietur. Huic squalido seni dabis nauli nomine de stipibus, quas feres, alteram, sic tamen, ut ipse sua manu de tuo sumat ore.

"Nec setius tibi pigrum fluentum transmeanti quidam supernatans senex mortuus putris adtollens manus orabit, 10 ut eum intra navigium trahas, nec tu tamen illicita adflectare pietate. Transito fluvio modicum te progressam textrices orabunt anus telam struentes manus paulisper accommodes, nec id tamen tibi contingere fas est. Nam haec omnia tibi et multa alia de Veneris insidiis orientur, ut 15 vel unam de manibus omittas offulam.

"Nec putes futile istud polentacium damnum leve; altera enim perdita, lux haec tibi prorsus denegabitur. Canis namque praegrandis, teriugo et satis amplo capite praeditus, immanis et formidabilis, tonantibus oblatrans faucibus mor- 20 tuos, quibus iam nil mali potest facere, frustra territando ante ipsum limen et atra atria Proserpinae semper excubans servat vacuum Ditis domum. Hunc offrenatum unius offulae praeda facile praeteribis ad ipsamque protinus Proserpinam introibis, quae te comiter excipiet ac benigne, ut 25 et molliter assidere et prandium opipare suadeat sumere.

"Sed tu et humi reside et panem sordidum petatum esto, deinde nuntiato, quid adveneris, susceptoque quod offeretur rursus remeans canis saevitiam offula reliqua redime ac deinde avaro navitae data, quam reservaveras, stipe tran- 30 sitoque eius fluvio, recolens priora vestigia ad istum caelestium siderum redies chorum. Sed inter omnia hoc

observandum praecipue tibi censeo ne velis aperire vel inspicere illam, quam feres, pyxidem vel omnino divinae formonsitatis abditum scrutari curiosius thensaurum."

Sic turris illa prospicua vaticinationis munus explicuit.
5 Nec morata Psyche pergit Taenarum sumptisque rite stipibus illis et offulis infernum decurrit meatum transitoque per silentium asinario debili et amnica stipe vectori data, neglecto supernatantis mortui desiderio et spretis textricum subdolis precibus et offulae cibo sopita canis horrenda rabie
10 domum Proserpinae penetrat.

Nec offerentis hospitae sedile delicatum vel cibum beatum amplexa, sed ante pedes eius residens humilis cibario pane contenta Veneriam pertulit legationem. Statimque secreto repletam conclusamque pyxidem suscipit et offulae sequentis
15 fraude caninis latratibus obseratis residuaque navitae redita stipe longe vegetior ab inferis recurrit. Et repetita atque adorata candida ista luce, quanquam festinans obsequium terminare, mentem capitur temeraria curiositate et "Ecce," inquit, "inepta ego divinae formonsitatis gerula,
20 quae nec tantillum quidem indidem mihi delibo vel sic illi amatori meo formonso placitura," et cum dicto reserat pyxidem.

Nec quicquam ibi rerum nec formonsitas ulla, sed infernus somnus ac vere Stygius, qui statim coperculo revelatus
25 invadit eam crassaque soporis nebula cunctis eius membris perfunditur et in ipso vestigio ipsaque semita conlapsam possidet. Et iacebat immobilis et nihil aliud quam dormiens cadaver.

Sed Cupido iam cicatrice solida revalescens nec diutinam
30 suae Psyches absentiam tolerans per altissimam cubiculi, quo cohibebatur, elapsus fenestram reffectisque pennis ali-quanta quiete longe velocius provolans Psychen accurrit

suam detersoque somno curiose et rursum in pristinam pyxidis sedem recondito Psychen innoxio punctulo sagittae suae suscitatur et "Ecce," inquit, "rursum perieras, misella, simili curiositate. Sed interim quidem tu provinciam, quae tibi matris meae praecepto mandata est, exsequere naviter, cetera egomet videro." His dictis amator levis in pinnas se dedit, Psyche vero confestim Veneri munus reportat Proserpinae.

Interea Cupido amore nimio peresus et aegra facie, matris suae repentinam sobrietatem pertimescens, ad armillum redit 10 alisque pernicious caeli penetrato vertice magno Iovi supplicat suamque causam probat.

Tunc Iuppiter prehensa Cupidinis buccula manumque ad os suum relata consaviat atque sic ad illum "Licet tu," inquit, "domine fili, numquam mihi concessu deum decretum servaris honorem, sed istud pectus meum, quo leges elementorum et vices siderum disponuntur, convulneris assiduus ictibus crebrisque terrenae libidinis foedaveris casibus contraque leges et ipsam Iuliam disciplinamque publicam turpibus adulteriis existimationem famamque meam laeseris in ser- 20 pentes, in ignes, in feras, in aves et gregalia pecua serenos vultus meos sordide reformando, at tamen modestiae meae memor quodque inter istas meas manus creveris, cuncta proficiam, dum tamen scias aemulos tuos cavere ac, si qua nunc in terris puella praepollet pulcritudine, praesentis 25 beneficii vicem per eam mihi repensare te debere."

Sic fatus iubet Mercurium deos omnes ad contionem protinus convocare ac, si qui coetu caelestium defuisset, in poenam decem milium nummum conventum iri pronuntiare. Quo metu statim completo caelesti theatro pro sede sublimi 30 sedens procerus Iuppiter sic enuntiat: "Dei conscripti Musarum albo, adolescentem istum quod manibus meis alum-

natus sim, profecto scitis omnes. Cuius primae inventutis caloratos impetus freno quodam coercendos existimavi; sat est cotidianis eum fabulis ob adulteria cunctasque corruptelas infamatum. Tollenda est omnis occasio et luxuria
5 puerilis nuptialibus pedicis alliganda. Puellam elegit et virginitate privavit; teneat, possideat, amplexus Psychen semper suis amoribus perfruatur."

Et ad Venerem conlata facie "Nec tu," inquit, "filia, quicquam contristare nec prosapiae tantae tuae statuque de
10 matrimonio mortali metuas. Iam faxo nuptias non impares, sed legitimas et iure civili congruas," et ilico per Mercurium arripi Psychen et in caelum perduci iubet. Porrecto ambrosiae poculo "Sume," inquit, "Psyche, et immortalis esto nec umquam digredietur a tuo nexu Cupido, sed istae vobis
15 erunt perpetuae nuptiae."

Nec mora, cum cena nuptialis affluens exhibetur. Accumbebat summum torum maritus, Psychen gremio suo complexus. Sic et cum sua Iunone Iuppiter ac deinde per ordinem toti dei. Tunc poculum nectaris, quod vinum
20 deorum est, Iovi quidem suus pocillator ille rusticus puer, ceteris vero Liber ministrabat, Vulcanus cenam coquebat; Horae rosis et ceteris floribus purpurabant omnia, Gratiae spargebant balsama, Musae quoque canora personabant; Apollo cantavit ad citharam, Venus suavi musicae suppari
25 gressu formonsa saltavit, scaena sibi sic concinnata, ut Musae quidem chorum canerent aut tibias inflarent, Saturus et Paniscus ad fistulam dicerent. Sic rite Psyche convenit in manum Cupidinis et nascitur illis maturo partu filia, quam Voluptatem nominamus.

NOTES

ABBREVIATIONS

Apol. = Apuleius' *Apologia*.

Apul. Met. = Apuleius' *Metamorphoses*.

c. = chapter.

cf. = compare.

Cic. *Topica* = Cicero's *Topica*.

etc. = and so forth.

i.e. = that is.

Hor. *Epist.* = Horace's *Epistles*.

Hor. *Od.* = Horace's *Odes*.

l. = line.

p. = page.

Pl. *Capt.* = Plautus' *Captivi*.

Sal. *Jug.* = Sallust's *Jugurtha*.

sc. = supply.

seq. = and following.

Suet. *Tit.* = Suetonius' *Life of Titus*.

NOTES

I. TALE OF ARISTOMENES

(Apuleius, *Metamorphoses*, I, 5-19.)

Page 1. 1. *cuiatis* : archaic for *cuias*. **sim** : the story is narrated to Lucius by a commercial traveller (see Introduction, p. xxviii) as they are travelling together to Thessaly.

3. *cauponarum* : *caupona* is a retail shop. The buyer purchased these commodities wholesale to resell them at retail.

4. *Comperto* : ablative absolute ; the substantive is the following infinitive clause.

6. *distrahi* : "be disposed of." The verb here has the general meaning of "sell," not the specific meaning, "sell at retail."

7. *praestinatorum* : *praestinare* is ante- and post-classical for *emere*.

9. *negotiator magnarius* : "wholesale dealer."

11. *commodum* : "just," adverb modifying *oriente*.

13. *pallastro* : "ragged cloak." Apuleian ; note the force of the termination *-astrum*.

14. *decerrina* : "outcasts" ; literally, dead leaves or branches plucked from the living plant.

20. *furidici* : "judge" ; the word is used in the *Digests of Justinian*.

22. *captivitatem* : "blindness" ; cf. the common phrases, *capi oculis*, *auribus*, *membris*, etc.

Page 2. 1. *suis sibi* : *sibi* emphasizes the possessive adjective pronoun *suis* ; "by her own parents." She is forced by her parents to change the sorrow of the family to joy, by a new marriage.

2. *cum summo dedecore nostro* : that is, for allowing him to be in such a plight.

3. *ne* : the emphatic particle equivalent to *immo* ; "you are indeed ignorant."

5. *sutilli centunculo* : "his patchwork robe."

6. *ab umbilico pube tenus* : freely, "from the waist down." The prepositional phrase modifies *cetera corporis*.

11. *diutius* : "still further."

12. *effect sequatur*: *efficio* may in classical prose be followed by a substantive clause of purpose or result. It is only in poetry, however, that the *ut* may be omitted. *lacinia*: post-classical for *vestibula*.

14. *quod unctui quod tersui*: datives of purpose; supply *erat*.

15. *curato*: ablative absolute for the normal *curatum*.

18. *adlubentia*: Apuleian for *voluntas*. *scitum etiam cavillum*: "clever raillery too."

19. *intimida*: this adjective does not occur elsewhere; cf. adverb *intimide*.

23. *secundum*: "in pursuit of"; "following"; equivalent here to *propter*.

24. *mense decimo ibidem attentus*: "after being detained there ten months."

25. *modico prius*: sc. *tempore*; "just before."

26. *per transitum*: "en passant." *obiturus*: may mean either "to visit" or "to view."

29. *admodum scitulam*: "quite attractive."

32. *nimis quam*: the intensive adverb for the classical *perquam*, *nimis* being in this sense archaic.

Page 3. 1. *ut cum illa adquievi*: "from the very time that I was entertained by her."

2. *ab unico congressu*: "as a result of this one meeting."

4. *operulas*: "earnings," post-classical.

5. *saccariam*: *saccarius*, "ones who carry sacks"; *saccaria*, the labor itself. The latter is found only here and is probably an adjective with ellipsis of *ars*.

10. *scortum scorteum*: note play on words, "wrinkled harlot." *Scorteum*, "like leather"; cf. post-classical meaning of *scortum*, "leather."

11. *digitum a pollice proximum*: also known as the *index* or *salutaris*. The next finger is known as the *medius*; the ring finger was called *minimo proximus* or *medicinalis*.

12. *circumspiciens tutamenta sermonis*: "looking around to see whether it was safe to speak."

15. *ain tandem*: *ain* = *aisne*: "What do you mean, pray?"

16. *quid mulieris*: "what kind of woman?"

21. *aulaeum*: the large curtain of the stage; *siparium*, the small curtain raised between the scenes.

22. *cedo*: "speak"; literally, "here," "give." An archaic imperative.

25. Aethiopes utrique : "both tribes of the Aethiopians." Aethiopia was divided into eastern and western. Cf. Hor. *Od.* 2, 2, 11, *uterque Poenus*.

26. Anticthones : "antipodes." She could influence the most out of the way people. **folia** : "trifles"; practically synonymous with *nugae*.

30. adventores : "customers." **roncis** : "croakings"; also spelled *rhonchis*.

31. de foro : prepositional phrase modifying *alium*, "a lawyer."

Page 4. **1. nocerentur** : note the very rare personal passive construction. Cf. Hor. *Epist.* 1, 5, 21. **publicitus** : ante- and post-classical for *publice*.

2. die altera : meaning after the deliberation.

4. virtutibus : "by the efficacy" or "potency."

5. unius dieculae . . . indutis : "truce of one short day"; the time Medea was allowed by Creon to remain, after he had decided to send her away.

6. coronalibus : according to one account the consuming poison was smeared on the bride's crown; according to another, upon her robe.

7. in scrobem : "on," that is, "over a trench."

8. suis sibi : see note, p. 2, l. 1.

9. numinum : that is, of the nether divinities she invoked.

15. coetus illius : *i.e.* of those who had condemned her.

20. novo hospiti : *i.e.* for the occupant of the house she was carrying off and consequently for the house itself.

27. noctis antelucio : *antelucio* is an adverb; *noctis* a genitive depending thereon; "that part of night just before dawn."

32. grabatulo . . . adgesto : "drawing up and propping my bed well against the door."

Page 5. **1. super eum me recipio** : "I stretched myself upon it."

3. commodum quieveram : "I had just gone to sleep."

10. tunc . . . provenire : "I then experienced that not uncommon revulsion of feeling"; *naturalitus* post-classical for *naturaliter*.

13. testudo factus : the bed formed his shell, as it were.

19. Catamitus : the Latin transliteration of Ganymede.

28. sero : "too late," as usual. The passage, however, well brings out the real meaning of *sero*, "late" rather than "too late," for she adds *immo statim, immo vero iam nunc*.

32. quator: "my very vitals quake with fear"; middle force of passive.

Page 6. 4. reapse: "in fact."

16. rebulliret: as active verb.

18. cave . . . transeas: "see to it that thou, born in the sea, crosseth no running stream."

21. resurgunt: they had been knocked down. **resident**: "settle into the sockets." It will be remembered that the *cardo* was a peg-and-socket arrangement.

22. repagula: "bars." **pessuli**: "pins."

Quid me fiet: *me*, it will be remembered, is ablative in this idiom.

28. proclamares saltem suppetiatum: "at least you should have called for aid." *Suppetiatum* is the supine of *suppetior*, an Apuleian word. In classical style the supine in *um* is restricted to its ordinary use and to the phrases formed with *dare*, *nuptum*, *venum*, *pessum*.

31. crudelitas: abstract for concrete. **vel propter indicium**: "even to bear testimony to the crime." *Sceleris* is in double construction, being felt with *arbitro* also.

32. illo: adverb, i.e. *ad mortem*.

Page 7. 1. replicabam: more commonly *volvebam*; post-classical in this sense.

2. anteluculo: adverb; cf. *antelucio*, p. 4, l. 27.

3. licet: equivalent to *quamquam* or in post-Ciceronian Latin *quamvis*; to be construed with *trepido vestigio*.

4. subdita clavi: "inserting the key"; literally, placing the key beneath, because one form of the Roman key consisted of a hook which caught the bolt and raised or shot it. Cf. p. 20, l. 17, where the robber uses his arm in place of a *clavis*.

8. stabuli: "tavern," as frequently.

13. cucurbitae: in the sense of blockhead. Cf. the Greek term *apocolocyntosis* used of Claudius.

15. de summa pauperie: the use of the preposition, approximating its use in the Romance languages, is noteworthy.

19. convector: "fellow-traveller"; cf. use of verb *veho*, both in active and passive construction.

20. fugae mandes praesidium: "you are seeking safety in flight"; literally, "entrusting safety to flight."

23. esurientem me: the transitive use of this verb is rather rare.

Page 8. 2. **intextus**: this refers to the meshes of rope which served the purpose of the modern spring.

4. **obdita**: "fastened."

6. **sublimatus**: ante- and post-classical for *sublimis*.

12. **exerte**: equivalent to *clare*.

18. **marcidum alioquin**: "notwithstanding my exhaustion."

23. **odore**: the witches had drenched Aristomenes with refuse.

Page 9. 1. **iubaris**: a purely poetic word.

2. **arbitrabar**: "viewed"; ante- and post-classical meaning.

4. **extrema somniasti**: "have had awful dreams."

8. **autumant**: "affirm"; ante-classical.

14. **iugulum istum**: *doleo* with accusative of part affected is a late Latin construction. *Genua*, l. 16, is a similar construction.

23. **vitalis color turbaverat**: "he had become deadly pale."

28. **crebritas . . . commeantium**: "the great number as well of those travelling in the same direction."

30. **satis detruncaverat**: "had well punished the food."

32. **radices**: accusative following *longe*.

Page 10. 2. **in colorem**: the ordinary construction would be ablative of specification, but cf. the classical *in altitudinem*.

3. **explere**: middle with reflexive force. **lacteo**: "pure"; Hieron. *Epist.* 53, 1, *Livius lacteo eloquentiae fonte manans*.

4. **oppertus**: note the spelling; from *opporior*, not *operio*.

6. **poculum**: "a drink."

8. **patores**: "gap"; post-classical.

10. **cernuat**: ante- and post-classical for *praecipitatur*.

13. **sempiterna**: adverb; a poetical use of the neuter plural of the adjective.

16. **ultroneum**: late Latin for *voluntarium*.

II. DIOPHANES THE CHALDEAN

(Apuleius, *Metamorphoses*, II, 13-14.)

Page 11. 1. **Nam**: the following tale is related to Lucius by his Thessalian host, Milo.

2. **donaret**: the subject of the verb is Diophanes, a Chaldean or astrologer, of whom Lucius and Milo have been speaking.

4. **electum destinasset** : "had selected and determined."

5. **centum denarium** : *centum* is here used as an indeclinable noun, a construction seemingly not mentioned by the grammars. The earlier genitive form *denarium* is more common than *denariorum*. The same is true of the genitive form *nummum*.

7. **lacinia** : cf. note, p. 2, l. 12.

11. **Quam olim** : "how long ago?"

13. **Commodum** : see note, p. 5, l. 3.

18. **necdum suus** : "not yet quite himself."

19. **incident** : the classical construction requires *in* and the accusative, or the dative.

21. **regimine** : poetical for *gubernaculo*.

Page 12. 4. **mercedi destinaverat** : "had intended to pay."

7. **circumsecus** : "around about" ; only found in Apuleius.

III. TELYPHRON'S TALE OF THE WITCHES

(Apuleius, *Metamorphoses*, II, 21-30.)

Page 13. 1. **Pupillus** : he was still a minor. **ego** : Telyphron tells the following tale at the request of Byrrhena, a lady who is entertaining Lucius at an elaborate dinner party.

2. **provinciae** : Achaea.

3. **fuscis avibus** : the adjectives *malus* or *sinister* are more commonly used in this connection.

5. **fomenta** : "remedies."

8. **liceretur** : "make a bid," from *liceor*.

10. **oppido** : the colloquial adverb.

11. **Thessaliae** : locative ; a poetical use.

12. **demorsicant** : Apuleian for *demordent*.

13. **supplementa** : "ingredients."

15. **perpetem** : *perpes* is ante- and post-classical for *perpetuus*.

16. **exertis** : Apuleian for *apertis*.

Page 14. 3. **si qui** : for the more common *si quis*.

5. **desecto** : ablative of instrument with *sarcire*.

8. **cedo** : see note, p. 3, l. 22.

9. **Mille** : here construed as noun, a construction generally restricted to ante- and post-classical Latin ; for *nummum* see note, p. 11, l. 5.

deponentur : "will be set aside."

- 14. *oculeum* : adjective agreeing with *hominem*.
- 23. *quam expergite* : "how wide awake," introducing an indirect question.
- 24. *corollarium* : "gratuity."
- 26. *sic placito* : "with this understanding" ; ablative absolute.
- 29. *fieto* : ablative absolute ; cf. note, p. 2, l. 15.
- 30. *concepta de industria* : "carefully formulated" ; the exact words are quoted below.

Page 15. 7. *calida* : sc. *aqua*.

- 8. *discus* : "a plate," late Latin.
- 10. *partes* : equivalent to *reliquiae cenarum*. *totiugis* : from *totiugus*, "so many," an Apuleian word.
- 16. *ad cadaveris solacium* : "to keep the corpse company."
- 19. *concupia altiora* : "deeper night when all men are asleep."
- nox intempesta* : "the dead of night."
- 20. *oppido* : modifying *cumulator* with the force of *multo* ; cf. note, p. 13, l. 10.
- 25. *nostri* : for the more usual *nostrum*. *vim praesentariam* : "the effect of my strength."
- 27. *exterminatur* : "banishes itself from the room," with middle force.
- 30. *quis* : for the more exact *uter*.

Page 16. 1. *commodum* : see note, p. 5, l. 3.

- 2. *expertus* : the word used in ordinary prose is *experrectus*.
- 4. *quae cuncta convenerant* : this clause, mistranslated in our opinion by Butler and in the Loeb Library, means "all of which had been agreed upon," or, more freely, "with reference to all of which the agreement had been made," that is, in the presence of the witnesses ; cf. the enumeration on p. 14, l. 31, seq.
- 8. *actorem* : "steward."
- 14. *in aureos* : the classical construction would be ablative of cause, but is influenced by the preceding *in gaudium* ; cf. note, p. 7, l. 15.
- ventilabam* : "was jingling."
- 15. *attonitus* : "beside myself."
- 23. *Adonai* : Helm reads *Aonii*. *musici vatis Piplei* : "the musical bard of Pimpla" ; Orpheus is meant.
- 31. *genialem* : "luxuriant."

Page 17. 11. **parvulos** : "gamins."

18. **postliminio mortis** : "after death"; *postliminio* as adverbial ablative in the sense of "after" or "again" is Apuleian; cf. note, p. 74, l. 1.

19. **pedesque** : Greek accusative with *inductum*; "his feet covered."

20. **bazeis** : rare ante- and post-classical word for a kind of woven sandal or *solea*. **adusque** : adverb modifying *deraso*; "entirely shaved."

25. **adyta Coptica** : the shrine of Isis at Coptos.

26. **arcana Memphytica** : "the mysteries of Memphis." **sistra Phariaca** : "the sistra of Pharos."

32. **obversus** : *obversus* with simple accusative is Apuleian.

Page 18. 1. **venerabilis scaenae facie** : "by the theatrical impressiveness of the act."

5. **lapidem** : the accusative with *insisto* in place of the dative or the ablative is poetic.

6. **arbitrabar** : "was observing"; ante- and post-classical meaning. **salubris vena pulsari** : "the pulse of life began to beat"; for the passive cf. the expression *venae moventur*.

9. **momentariae** : post-classical for *brevis*.

17. **adorat** : archaic for *alloquitur*. **addictus** : a legal term, "bound over to," "given over to."

18. **mancipavi** : also a legal term, "gave into the hand."

19. **praesentem audaciam** : "ever ready audacity."

20. **altercat** : ante- and post-classical for *altercatur*.

24. **distinxit** : "ended"; in this sense Apuleian.

29. **exertam** : cf. note, p. 12, l. 16. **cantatrices** : Apuleian in this sense. **exuviis** : "the garb of flesh which I had cast off."

30. **reformatae saepius** : "having repeatedly changed their forms."

Page 19. 1. **quam dum** : for simple *quam*.

6. **ultroneus** : equivalent here to the classical *ultra*.

9. **ut . . . convenirent** : the Helm text reads *convenissent*.

11. **examussim** : modifies *adplicant*; "fitted perfectly to him."

IV. THE ROBBER'S TALE

(Apuleius, *Metamorphoses*, IV, 9-21.)

Page 20. 1. *accessimus*: the following story is narrated by a member of a robber band, which after a rather unsuccessful venture in Boeotia has returned and joined in their lair the band which had captured Lucius, who stands by and hears the following account. *heptapylos*: a Greek word; "of the seven gates."

5. *munerum publicorum*: "public games."

8. *incubabat*: the accusative with the verb is Apuleian.

11. *Nec mora, cum*: "immediately"; a favorite expression with Apuleius.

12. *praestolamur*: with the dative case and the force of *praesto esse*; the use is archaic.

16. *clavi immittendae foramen*: see note, p. 7, l. 4.

17. *gestiebat*: note how in Apuleius the meaning of this verb approaches that of an intensified *conabatur*.

19. *gradum et obnixum silentium*: note the collocation of the abstract and concrete, in the style of Tacitus.

22. *patibulatum*: "crucified"; archaic.

Page 21. 3. *confinio*: a favorite word with Apuleius, for *vicinitas*. *suppetiatum*: see note, p. 6, l. 28.

4. *opprimendi nostri*: "of being caught ourselves."

5. *e re nata*: prepositional phrase modifying *remedium*; "that arose from the necessity," or "as the circumstances required."

8. *temperato*: "carefully directed."

11. *religionis . . . tumultu*: "perturbation aroused by our obligation."

18. *supervivere*: rhetorical question in indirect discourse; hence infinitive.

20. *spontale*: post-classical for *voluntarium*.

27. *minus saevum adducere*: "to draw a more kindly nod from fortune"; *minus*, the reading of Bluemner, for the meaningless *eum*, is adopted.

Page 22. 5. *paupertinas*: ante- and post-classical for *pauperes*.

8. *astu*: sc. *anus*.

11. *certus erroris*: "informed of his mistake."

16. **attonitum** : the usual meaning of the word is "stunned." It seems here to have the meaning of "absorbed."

20. **imitus** : post-classical for *funditus*.

28. **fortunae** : genitive following *dignus*, a poetic construction.

30. **multiungi** : cf. *totiugis*, p. 15, l. 10.

Page 23. 1. **perdita securitate** : "beyond hope of redemption"; the construction may be regarded as ablative of characteristic or possibly ablative absolute. **suis epulis** : "with the feast they furnished."

2. **confixilis machinae sublicae** : "beams that formed a contrivance that could be joined together"; *confixilis* is Apuleian. **turres . . . nexibus** : "towers built with several platforms."

3. **ad instar circumforaneae domus** : "like a movable house." **floridae picturae** : "gayly painted"; the expression is best disposed of as an appositive with *turres*.

4. **decora . . . receptacula** : "fitting cages to contain the beasts that were to appear in the hunt."

6. **forinsecus** : literally, "from without"; seems to be used here with the force of *peregre*. **generosa . . . funera** : "noble tombs"; that is, the beasts who were to devour the criminals.

9. **totis utcumque** : "with practically all." Cf. p. 26, l. 24 and note. **immanis ursae** : "of huge bears"; generic singular.

20. **quos** : *constructio ad sensum*.

21. **ventri** : dative with *supplementa*.

23. **accurrunt** : the classical construction requires *ad* or *in*. **e re nata** : a favorite expression with Apuleius; see note, p. 21, l. 5.

26. **cibo** : dative. The more common classical prose construction is, perhaps, *ad* and the accusative.

31. **examurgatur** : "was being cured"; an Apuleian word.

32. **instanti . . . sacramentum** : "make the following solemn agreement for our impending campaign."

Page 24. 6. **sollers species** : "the cunning device."

8. **ancipitis . . . aleam** : "took the risk of playing the dangerous rôle."

9. **habili oorrio** : *in* would ordinarily be used in prose unless the construction be viewed as instrumental ablative. *Mollitie* is ablative of cause with *tractabili*.

10. **sarcimine** : an Apuleian word, equivalent to *sutura*.

16. **praestinatae** : the classical word is *emptae*.

19. **Sciscitati** : "having learned by questioning."

20. *proditus* : ordinarily thus used of plants ; equivalent to *ortus*.

27. *ut ipse habebat* : " as he was constituted," i.e. as he was naturally generous ; *se habere* is the more common idiom.

29. *ad repentinas visiones* : " to satisfy immediately their eyes."

30. *mirabundi bestiam* : adjectives in *-bundus* have so nearly the force of present participles that in Apuleius they often take an object.

31. *satis callenter curiosos aspectus* : " very cunningly prying gaze."

Page 25. 5. *fragrantia* : this is the usual spelling in Apuleius, both for the noun and all forms of the verb, instead of *flagro*.

9. *conterminum* : poetical for *vicinum*.

11. *incubare* : the classical construction of this, the literal meaning of the verb, requires *in* with the ablative or the dative ; cf. the figurative use, p. 20, l. 8 and note.

22. *valefacto* : ablative absolute with subject unexpressed.

30. *velut expilationis vadimonium* : " as a guaranty of our purpose to plunder the house."

32. *examussim* : " precisely " ; archaic. *latrociniali* : " suitable for robbery."

Page 26. 3. *clavi subtracta* : sc. *ianitori*.

6. *Quo . . . violentia* : " and when we had immediately broken this open by the force of our united band."

16. *visitata* : ante- and post-classical in this sense.

21. *vel divinitus* : " or else by divine will."

23. *premens obnixum silentium* : " maintaining strict silence."

24. *utcumque cunctis* : " to all, whoever they might be " ; cf. *totis utcumque*, p. 23, l. 9 and note.

27. *sebacis* : *sebacius*, " a tallow candle," is Apuleian.

Page 27. 1. *retrogradi* : from the nominative *retrogradis*.

7. *scaenam* : " rôle."

9. *schemis* : " postures " ; ante-classical.

14. *agminatim* : late Latin for *agmine*.

18. *turbellis* : the diminutive is colloquial.

27. *factionis* : " band."

Page 28. 4. *vel* : " even."

5. *ursae* : dative following *despoliavit* ; " stripped him of the bear." Though the construction is without precedent, it seems more natural than it would to consider *ursae* as appositional genitive.

7. **nobis . . . perivit**, etc. : "lost to us but not vanished from glory"; cf. Pl. *Capt.* 537, *peristi e patria tua*.

11. **nostra** : i.e. "of man's."

12. **demigrarit** : that is, in the persons of Lamachus and Thrasyleon.

V. TRAGEDY OF TLEPOLEMUS AND CHARITE

(Apuleius, *Metamorphoses*, VIII, 1-14.)

Lucius, in the form of an ass, stabled near by, hears the following story told by one of the servants of Charite.

Page 29. 1. **fuit** : i.e. "has passed away."

5. **in historiae specimen**, etc. : not "in the guise of history," as it is sometimes taken, but "embody in writing in the manner of formal narrative," as contrasted with his off-hand account; *chartis* is probably ablative of instrument.

8. **quo . . . eo** : equivalent to *quanto . . . tanto*, the idea being that his wealth corresponded to his high birth. The ablative of degree of difference is used in classical Latin in connection with the comparative of the adjective or adverb. **luxuriae popinalis** : predicate genitive; supply *fuit*.

14. **petitionis eius** : it is difficult to say whether *eius* agrees with *petitionis* or is the objective genitive following it. In either case the meaning is "of courting her."

15. **id genus viris** : "men of that class"; i.e. of suitors. The accusative is adverbial.

17. **morum** : genitive with *inprobatus*.

18. **erilis puella** : "our young mistress." **in manum venerat** : *convenire* is more common. See note, p. 102, l. 27.

22. **praesentiae suae** : probably dative; the idea is, an occasion suitable for presenting himself.

24. **praedonum mucronibus . . . liberata** : this refers to Charite's rescue from the robber band, an adventure previously narrated by Lucius.

Page 30. 2. **salutique praesenti . . . gaudibundus** : dative case following *gaudibundus*, a peculiar construction. A slight zeugma is felt in connection with the second dative *suboli*. The idea is that of congratulating them on their present safety and expressing the hope that the union would be blessed with offspring.

4. **prosapiae** : "of his (i.e. Thrasyllus) high birth."

7. **conversatione** : care should be taken to give the proper meaning to this word.

16. **affectionis firmissimum vinculum** : that is, between Charite and her husband. Note the post-Ciceronian meaning of *affectio*.

18. **furatrinae confugalis . . . rudimentum** : "inexperience in conjugal deception."

20. **contentiosa pernicie** : the phrase suggests persistence in a course that would result disastrously.

31. **venationis indagini generosae** : *indagini*, dative of purpose ; "fine bred dogs (and trained) to run down game." **mandato . . . invaderent** : the subject of the ablative absolute is the clause of which *invaderent* is the verb.

Page 31. 1. **partitae** : *i.e.* in different packs.

11. **genis** : *i.e.* his tusks.

12. **qua** : either "where" or "because of which."

13. **alloquin** : see note, p. 97, l. 13.

16. **fraudium opportunum decipulum** : literally, "an opportune snare of treachery," *i.e.* an opportunity to ensnare his friend treacherously.

21. **indipiscimur** : "begin," a rare meaning ; also found in Aulus Gellius. The verb is ante- and post-classical for *adipiscor*.

30. **amputat** : "cut through" or "deep into."

Page 32. 2. **lacinias** : see note, p. 2, l. 12.

3. **vel suae saevitiae . . . expleri** : "nor when he saw success smile upon his cruel purpose was he content with the great danger to which his companion was exposed." The force of the preceding negative is carried over into this clause.

5. **plagosa** : "covered with blows" ; a post-classical meaning.

8. **prosectu** : dative case.

11. **familia maesta** : in apposition with the subject of *concurrimus*.

12. **laetus ageret** : note idiom *agere*, "to behave" ; the more usual expression is *se agere*.

27. **paenissime** : "very nearly" ; the superlative is an archaism.

29. **funus** : equivalent to *cadaver*, a poetical use.

31. **nimum nimius** : a forced expression, but quite characteristic ; *nimum* is adverb, *nimius* adjective ; "in excess beyond measure."

Page 33. 3. **nomine lugubri** : a difficult phrase ; perhaps we may give *lugubri* adverbial force and say, "adding his name in sorrowful tones."

7. **studium adhibere**: the idea is that he made his zealous services as commiserating friend the pretext of caressing her.

19. **confoveret**: this forms the object of *extorquet*; "prevailed upon her to care for."

20. **parentum**: genitive following *reverens*. The accusative is also used.

26. **adfixo servitio**: this would seem to mean "with devoted service," rather than "appointing slaves," as it is sometimes understood.

28. **alloquin**: see note, p. 97, l. 13. **de ipso nomine**: Thrasyllus is a name connected with a Greek adjective, *θρασύς*, meaning "bold."

32. **impudentiae labe**: "with disgraceful shamelessness."

Page 34. 3. **procella sideris**: "violent wind of heaven"; *sideris* suggests the violent winds that attend the rising or setting of certain constellations. The word may, however, suggest the baleful influence of some constellation.

4. **diali**: see note, p. 97, l. 12. **corrui**: unusual transitive use. This seems better than to construe *corpus* as Greek accusative.

7. **scaenam**: "the deception."

8. **ad limam**, etc.: "put off her ardent suitor in order to sharpen her own wits."

12. **permarcet**: "fades"; the compound does not occur elsewhere. *Pectori* is to be construed as dative of reference, though it may possibly be an archaic locative not found elsewhere.

14. **in manum convenias**: see note, p. 102, l. 27.

17. **parricidio . . . auspicari**: the technical meaning of *auspicari* is to be kept in mind; the idea is that of marriage under the auspices of murder.

20. **scaenam sceleris**: the phrase means not so much the tragedy of the crime as the trickery and deception in which the crime had been veiled.

25. **prolixum**: adverb; not "greatly" or "violently," as given in Harper's lexicon, but "gave utterance to a prolonged wail." Cf. Suet. Tit. 7, 2, *fovere prolixius* = "longer."

Page 35. 2. **fratris**: that is, companion.

5. **Boni et optimi consules**: "take it in good part, nay, for the best"; the genitives are predicate genitives.

14. **simulanter revicta**: "apparently overcome."

17. **clandestinos coitus obeamus**: "have secret meetings."

19. **oppressus** : "caught."
 20. **prolix** : "readily" or "eagerly."
 21. **uno . . . studio** : dative ; note archaic form *uno*. The construction could be taken as an ablative of cause.
 26. **Nec setius** : "so too."
 28. **scaena feralium nuptiarum** : "the funeral setting of his marriage" ; *feralium* suggests both the darkness and mystery of the arrangement and the fact that the union was to work his doom.
 29. **sequitur aliquid** : "anything untoward."
 32. **pronus spei** : much stronger than our "inclined to hope."

Page 36. 4. **quasi** : introducing an alleged reason, as often in Tacitus.

13. **male placui** : "it was my ill fate to please." **qui . . . antecedunt** : "which, as it were, by eagerly awaiting the coming darkness, anticipate their coming doom." Note the not displeasing conceit.
 14. **somniare** : the rare deponent use.
 20. **nuptias** : archaic accusative construction.
 24. **de quo queraris** : "of whom you have to complain."
 26. **dignum cruciatum lucraris** : a peculiar expression, "gain a profit from the torture you deserve" ; that is to say, by not suffering at once the penalty he so richly deserves, he is gaining an advantage.

Page 37. 1. **orbitatem** : "blindness" ; cf. the similar use of the adjective *orbis*.

5. **nescio** : from *nescius*, in the rare passive sense. The source of the pain is unknown.
 8. **nescio quod scelus gestiens** : "eagerly intent upon some awful deed."
 9. **monumentum** : for classical *ad monumentum*.
 16. **punita sum** : note deponent form of verb, which also occurs in Ciceronian Latin.
 18. **isto** : see note, p. 72, l. 10.
 29. **Ultronea** : see note, p. 9, l. 27.

VI. EATEN ALIVE

(Apuleius, *Metamorphoses*, VIII, 22.)

Page 38. 3. **deverteramus** : "had put up." This story was suggested to Lucius by a certain locality where the former servants of Charite

stopped in their flight to rest. **famulitio** : ante- and post-classical for *familia*.

5. **Quo dolore paelicatus** : "Now by her resentment at this infidelity." **instructa** : "incited."

9. **infantulum** : post-classical.

13. **servulum** : note force of the diminutive "miserable slave."

15. **arbori ficulneae** : archaic and poetic for *fico*.

17. **nidificia** : *nidificium* is Apuleian for *nidus*. **borriebant** : "swarm," Apuleian for the prosaic *concurrabant*.

18. **scaturigine** : "gushing stream"; the word occurs in other authors usually in the plural.

23. **nitore nimio candentia** : "gleaming with excessive whiteness."

24. **cohaerent arbori** : the classical prose construction is preferably *cum* and the ablative.

VII. THE LOST SLIPPERS

(Apuleius, *Metamorphoses*, IX, 17-21.)

Page 39. 1. **Barbarus iste** : this Barbarus, a senator, has just been mentioned, and Lucius overhears a disreputable old woman narrate the following tale to the wife of a baker, Lucius' present master.

4. **custodelam** : ante-classical and vulgar Latin for *custodia*.

6. **defamem** : *defamis* is Apuleian for *infamis*.

8. **deierans** : ante- and post-classical for *iurans*.

13. **destrictam** : "busy."

25. **solitatem** : ante- and post-classical for *solitudinem*.

Page 40. 2. **cupito potiatur** : "compass his desires."

6. **suadelis** : *suadela* is ante- and post-classical for *suasio*.

12. **oculos** : the accusative with *exire* in the sense of "leave" is Apuleian.

13. **quam procul** : "however far."

15. **salo** : "current." The word is also used by Cicero as applied to agitation of spirit.

20. **Nec saltem** : the emphatic word is frequently placed between *nec* and *saltem*; see note, p. 67, l. 24. **spatio** : "by space," that is, by being away from the temptation.

26. **auctorata est** : a legal term like *addicere*; hence the dative *metallo*; *exerando* has adjectival force.

Page 41. 2. **strenuum** : "persistent."

15. **clave . . . subiecta** : see note, p. 7, l. 4.

20. **cubiculo** : for *e cubiculo*.

22. **e re nata** : "as was natural" ; cf. note, p. 21, l. 5.

23. **cordollo** : ante- and post-classical for *dolore animi*.

30. **coram noxae** : the genitive with *coram* is Apuleian.

Page 42. 3. **enim** : with its intensive, not inferential, force.

7. **clementer** : that is, he was apparently beating him severely.

9. **perduint** : archaic for *perdant*.

14. **postliminio** : adverb ; post-classical for *rursus* or *denuo* ; cf. note, p. 74, l. 1.

VIII. THE FULLER'S WIFE

(Apuleius, *Metamorphoses*, IX, 24-25.)

The baker, Lucius' present owner, narrates to his wife the following experience at the home of his friend the fuller.

Page 43. 1. **alloquin** : see note, p. 97, l. 13.

5. **nostra** : that is, of himself and the fuller, who had unexpectedly arrived.

6. **illum** : the *adulterum* mentioned above. **subiectum contegit** : "placed him beneath and concealed him."

7. **quae . . . inalabat** : "which, constructed with flexible rounded twigs in the form of a rising mound and filled with the white fumes of sulphur, was used to bleach the garments that were hung around it."

12. **vivacis metalli** : "of the pungent mineral."

16. **solito sermone** : he probably said *salve* ; cf. Petronius, c. 98. **imprecatus** : this word is usually used in a bad sense ; not so here.

21. **moritumum** : he was already half suffocated.

24. **suapte** : supply *noxa*, i.e. not by our, but because of his own guilt. The alternative is to make it agree with *violentia* and refer to the oblique case *sulpuris*.

Page 44. 3. **secederet** : object of *persuasi*.

8. **cogitare** : infinitive following *non erat dubius*.

IX. THE THREE BROTHERS

(Apuleius, *Metamorphoses*, IX, 35-38.)

Page 45. 1. **is** : the pronoun refers to a certain householder who, having been entertained at the house of Lucius' master, returns the cour-

tesy. While they are at table certain prodigies occur which give warning of coming disaster. As a matter of fact, a slave soon arrives and reports the matter that is incorporated in the following tale.

6. *pollens factionibus* : "strong with his political backing."

11. *gestiebat* : on the force of the word, see note, p. 20, l. 17. *inani commota quæstione* : "starting litigation for which there was no ground."

13. *suo saltem sepulchro* : "if only to serve for his grave"; dative of purpose. All but the land had been taken; that he resolved to keep.

14. *ad demonstrationem finium* : "to bear testimony as to the boundaries."

16. *quantulum quantulum* : "such little as they could."

19. *licet non rapinis* : "though not his plundering."

20. *voluit* : note that he is said to have been at first moderate in his language.

Page 46. 3. *liberali legum præsidio* : "by the generous protection of the laws."

6. *iste* : see note, p. 72, l. 10.

8. *suspensum sese . . . mandare proclamans* : "telling all of them and their laws to go hang."

11. *esitare* : ante- and post-classical for *edo*.

12. *passivis* : ante- and post-classical for *passim*. *laxari* : the infinitive construction following *præcipere* is classical but not so common as the *ut*-construction.

17. *compercount* : also spelled *comparcunt*. *nec . . . saltem* : cf. note, p. 67, l. 24.

20. *offenso lapide atque obtusis digitis* : "stubbing his toes against a stone." *terrae* : this may be dative of direction, but more likely a locative construction, in imitation of *humi prosterni*.

24. *accurrunt suppetias* : cf. the more common *ire* or *venire suppetias*, and similar expressions.

Page 47. 2. *velitantur* : "attack him like skirmishers"; ante- and post-classical.

5. *Nec* : the negative modifies the verb *concidit*.

6. *terrae* : dative of direction.

7. *nisus violentia* : "by the force of the cast."

8. *rigore librato* : literally "its stiffness balanced in the air."

11. *per . . . transcurrens* : that is, it simply grazed his finger tips.

14. **humanior** : that is, than the spear which had slain his brother.
 15. **speculam** : the diminutive of *spes*.
 26. **sui molliorem** : "milder than himself." The genitive with the comparative is occasionally found in early and late Latin.

X. THE ENAMORED STEPMOTHER

(Apuleius, *Metamorphoses*, X, 2-12.)

Page 48. 1. **Dominus aedium** : Lucius recalls a most abominable crime which took place in the house where he was stabled, and narrates it in the following tale.

3. **vel** : "even" or "just."
 6. **adaeque** : the meaning of the word here seems to be "just" or "about."
 16. **vulnus animi . . . valetudine** : "falsely attributed her heart's wound to bodily illness." The expression is a forced one and probably was suggested by the constructions *mentiri aliquid* and *mentiri in aliqua re*.
 18. **cetera**, etc. : "the other ravages, that is, to health and countenance."
 19. **examussim** : see note, p. 19, l. 11.
 24. **coloris intemperantia** : "flushing of cheeks."

- Page 49. 1. **utrimquesecus** : instead of the more common *utrimque*.
 6. **vocari praecipit** : see note, p. 46, l. 12.
 10. **utcumque debitum** : "in a certain sense due."
 14. **nutante etiam nunc pudore** : the idea is that she still possessed some sense of shame, though it was on the point of disappearing.
 15. **decunctatur** : Apuleian for *cunctatur*.
 21. **medela** : post-classical for *cura*.
 32. **exasperandum** : *eam* is to be supplied as object, according to the archaic construction of which Lucretius presents several examples.

- Page 50. 1. **prolix** : see note, p. 35, l. 20.
 3. **impendio** : "earnestly" ; a colloquialism.
 10. **vel** : see note, p. 48, l. 3.
 12. **maturatae spei vesania** : "with the madness of a hope to be fulfilled."
 20. **emancipato** : figuratively, "ready for any crime."

23. *praesentarium* : ante- and post-classical for *promptum*.

32. *terrae* : see note, p. 46, l. 20.

Page 51. 2. *varie quisque* : "each according to his own views."

7. *in vindictae compendium* : "to compass her vengeance."

12. *Et hoc . . . mentiebatur* : the preceding expression, *privigni veneno*, changes its meaning according as one regards *privigni* as subjective or objective genitive, hence the present remark.

20. *inocram* : Apuleian for *coram*. For genitive, see note, p. 41, l. 30.

29. *in exitium* : the verb *operor* in classical style is construed with the dative.

30. *plenis affectibus* : "with all the force of his will." *illum incestum*, etc. : the indirect discourse depends upon a verb of saying suggested by the words *fletu* and *precibus*.

Page 52. 2. *remoto indicandi taedio* : "without the tedium of a trial." *Remotis* is to be supplied with *probationibus* and *ambagibus*.

5. *vindicari* : classical prose usage would require an *ut* construction.

10. *utrimquesecus* : see note, p. 49, l. 1.

16. *loca residentibus* : *residentibus* from *resideo*, not *resido*. This accusative outside of Apuleius is very rare. Cf. *meum dorsum residebat*, Apul. *Met.* 8, 17, and *me . . . residens*, *Met.* 10, 18. The ordinary construction is *in* with the ablative.

18. *Martii iudicii* : "of the court of the Areopagus."

19. *principia dicere* : "deliver introductory speeches"; the usual construction with *denuntio* in this sense would be *ne* and the subjunctive.

21. *ad istum modum* : see note, p. 72, l. 10.

26. *ad istas litteras* : "in this account to you." *Simul* : poetic for *simul ac*.

30. *sisti* : "be brought into court."

Page 53. 3. *quod se vocasset* : "the fact that he had summoned him"; the subjunctive is that of implied indirect discourse.

7. *sua manu* : not the speaker's, but the young man's. *reddiderit* : sc. *sibi* or better *ipsi*, referring to the speaker.

8. *reservatum poculum neclexisse* : that is, had not administered the cup, but had kept it in evidence.

9. *sua manu* : the direct use of *suus*.

10. *eximie ac nimis . . . imaginem* : "skilfully and only too strikingly like the truth."

15. *ad unum sermonem* : that is, to the one word *condemno*.

17. **cum rei fortuna transacto** : "the culprit's fate being sealed once for all"; *transacto* is ablative absolute without substantive. *Rei* is probably genitive of *reus*.

20. **orificium** : post-classical for *os*.

21. **ad ordinem** : *ordo* is the regular word for the provincial senate.

22. **Quod aetatis sum** : "all my life."

29. **non olim** : "not long ago."

31. **veterno** : the word suggests the loss of physical and mental power.

Page 54. 1. **blaterantem** : *blatero* is colloquial.

2. **causificantem** : *causificor* is very rare, being used for the classical *causor*.

10. **repraesentatus** : "produced in court"; *iudicio* is dative.

20. **afannas** : Apuleian for *nugas*.

26. **contrectatis** : "examined."

29. **tormentis** : dative of purpose.

Page 55. 3. **rei praesentis** : "of the point at issue."

5. **sectae** : the word is also used by Seneca in the sense of a school of medicine.

11. **mandagoram** : "mandrake."

12. **gravedinis compertae** : descriptive genitive; "of tested lethargy-producing properties."

14. **in eum competit** : "fit his case."

18. **quod sive** : "but whether."

21. **adorante** : cf. note, p. 18, l. 17.

27. **postliminio mortis** : see note, p. 17, l. 18.

Page 56. 3. **somni** : that is, the trance into which he had cast the boy.

XI. THE JEALOUS WIFE

(Apuleius, *Metamorphoses*, X, 23-28.)

Page 57. 1. **habuit** : "she had." The subject is a woman condemned to be thrown to the beasts. The story of her crime is narrated by Lucius.

2. **eiusdem iuvenis** : that is, the husband just mentioned.

4. **sexus sequioris** : "of the inferior sex"; genitive of characteristic; *sequior* is post-classical. **protinus quod** : "as soon as."

6. *praeventa* : "prevented"; the word agrees with *illa*.

10. *pro natalibus* : "in accordance with her birth"; *natales* in the plural, meaning "origin" or "birth," is post-Augustan.

13. *incurreret* : "do violence to."

14. *matris . . . dispensat* : "scrupulously carried out his mother's wish and did his duty by his sister."

16. *plebeiam humanitatem* : "ordinary feeling." *facie tenus* : "as far as appearances went."

19. *receptaret* : "received"; but *traderet*, below, is to be rendered "would betroth," as indicated by the word *moz*.

22. *plenaque cum sanctimonia* : correlative with the two preceding adverbs.

Page 58. 1. *bestis . . . addicta* : see note, p. 57, l. 1.

3. *succubam* : "supplanter." In this sense *succuba* is Apuleian.

8. *quod* : note *quod*-clause instead of the classical infinitive construction.

12. *adstipularetur* : "to cause to agree with"; *adstipulor* as a transitive verb is Apuleian.

13. *mandatu* : dative.

19. *quod res erat* : "the truth of the matter." *quodque* : note *quod*-clause instead of classical infinitive construction.

20. *frustra . . . bulliret* : that is, that there was no cause for her jealousy; *paelictus* is objective genitive following *indignatione*.

23. *maritus* : "he who was to be her husband." *Gener* is used in the same anticipatory sense in Latin.

29. *medela* : for classical *cura*.

31. *multarum palmarum*, etc. : note the figurative language taken from the military sphere.

Page 59. 6. *Proserpinae Saluti* : that is, death. *Saluti* is in apposition with *Proserpinae*.

25. *Ad istum modum* : see note, p. 72, l. 10.

30. *proventus* : "the issue."

Page 60. 2. *saucius* : the word is also used of the drowsiness of intoxication.

4. *mandato* : the substantive of this ablative absolute is the clause of which *deposceret* is the verb.

5. *elusus* : "in convulsions." *spectatissimus* : "most worthy." The expression is probably not ironical. The narrator seems to have forgotten, in the physician's terrible plight, his previous reputation.

- 10. **quis** : ablative case.
- 12. **faciem** : "the reality."
- 13. **blandicula** : Apuleian. **prolix** : see note, p. 35, l. 20.
- 24. **toto** : archaic for **toti**. Cf. **uno**, note, p. 35, l. 21.

Page 61. 2. **urgente spiritu** : "by the difficulty of breathing."
praesidis : "governor's."

6. **patefierent** : note omission of *ut*, which is ordinarily used with *efficio*; cf. note, p. 2, l. 12.

13. **exoetrae venenatae** : "venomous serpent."

XII. TALE OF THE TUB

(Apuleius, *Metamorphoses*, IX, 1-7.)

Page 62. See Introduction, xxxvii.

XIII. CUPID AND PSYCHE

(Apuleius, *Metamorphoses*, IV, 28-VI, 24.)

Page 65. 1. **civitate** : for *urbe*, as often.

6. **sufficienter** : a word found only in late Latin ; *satis* would be the classical word.

7. **denique** : often a weak inferential "then" in Apuleius.

8. **studiosa celebritate** : "in curious throngs." **inaccessae** : poetic ; *singularis* or *unicus* would be the ordinary word.

9. **formositatibus** : archaic spelling.

10. **primore digito . . . residente** : "the thumb held upright with the tip of the finger resting thereon." To kiss one's hand was a common mark of reverence to the gods. Why the particular position of the thumb and finger here indicated we cannot say.

11. **ipsam prorsus deam** : "the very goddess in person."

13. **attiguas** : a rare and late word ; *vicinus* is the ordinary word.

15. **iam numinis . . . venia** : "now blessing all with the gift of her divine presence." The construction is ablative absolute.

16. **populi** : the poetic use of *populus* as synonymous with *homines*.

18. **pullulasse** : the rare transitive use of *pullulare*. It will be remembered that the real Venus was fabled to have sprung from the foam of the sea.

19. **immensum** : adverbial use ; the more usual expression is *in immensum*.

20. **plusculum** : "quite a bit."

22. **altissimis** : transferred epithet.

23. **saeculi specimen** : "perfection of the age." As we say, "the greatest beauty of her day."

Page 66. 4. **supplicatur** : impersonal construction.

5. **in matutino progressu** : that is, as she came forth of a morning, fresh and beautiful.

6. **absentis** : the idea is, though no Venus was there.

12. **En rerum . . . parens** : cf. Lucretius' invocation to Venus, *De Rerum Natura* I, 1 seq.

13. **orbis** : probably possessive.

14. **partiaro** : construed with *cum puella*, "shared with a mortal girl"; *partiarus* is used by the legal writers. **honore tractor** : this seems to mean "treated or handled with," rather than "dragged in the dust," as rendered by Purser.

15. **caelo conditum** : "with heaven as its home"; *in caelo* is more common, while *in caelum* is the ordinary expression.

16. **Nimirum . . . sustinebo** : "I am forsooth to submit to the dubious honor of a vicarious worship by sharing the offering to my divinity with another."

18. **pastor ille** : Paris.

20. **deabus** : Juno and Minerva.

21. **fazo . . . paeniteat** : "I warrant she will repent"; *fazo* is the archaic form so common in Plautus.

24. **disciplina publica** : "public morality."

28. **genuina licentia** : "by reason of ingrained wantonness."

31. **perlata . . . fabula** : "going over the story."

32. **Per** : this governs *foedera*.

Page 67. 1. **deprecor** : here the intensified *precor*; the other meaning is "deprecate."

2. **uredines** : "stings."

3. **sed plenam** : "full, you understand."

4. **severiter** : the usual word is *severe*.

5. **fragrantissimo** : see note, p. 25, l. 5.

6. **extremi** : "of the lowest sort."

7. **damnavit** : "condemned to be deprived of"; the genitives are those of the penalty.

9. **pressule** : this adverb and the adjective *pressulus* are Apuleian. *Presse* is the classical word.

10. **reflui litoris** : a bold use of *refluus* to express the idea of the shore from which the waves recede.

11. **ecce iam profundum maris** : "behold at length the deep sea !" i.e. the goddess had at length reached the deep sea. *Profundum* may be either nominative or accusative.

12. **sudo resedit vertice** : "and she paused upon its bright surface."

13. **marinum obsequium** : "the obedience of the sea," abstract for the concrete "the obedient dieties of the sea."

14. **Portunus** : the god of harbors.

15. **Salacia** : goddess of the salt waves.

19. **curru** : dative. **biuges** : "in pairs."

21. **sua sibi** : see note, p. 2, l. 1. **perspicua** : *conspiciuus* is more usual in this sense.

24. **regius** : "prince." In classical style the word is always used with a noun. **nec . . . saltem** : equivalent to *nec . . . quidem*, often used by Apuleius with the force of *ne . . . quidem*.

27. **Olim** : "long ago" ; slightly exaggerated expression for *iam*.

28. **diffamarant** : elsewhere the word has a bad meaning. **populi** : use of plural of *populus* for the classical *homines*. For singular, cf. note, p. 65, l. 16.

30. **corporis** : poetic construction for *corpore*; *animi*, however, is probably locative.

Page 68. 2. **irae** : genitive with *metuens*; the dative would mean "fearing for." **dei Milesii . . . oraculum** : an oracle situated at Didymi, about ten miles from Miletus. On the possible significance of the words *dei Milesii*, see Introduction, p. xx, note 2.

5. **propter Milesiae conditorem** : "on account of the writer of the story." That is, because he wrote in Latin. On the force of *Milesia* here, see Introduction, p. xx, note 2.

8. **mundo** : "apparel."

13. **Iovis** : archaic nominative.

15. **pigens** : "with regret" ; this form is not found in the classical period.

17. **maeretur** : note impersonal passive construction.

19. **choragium** : "the paraphernalia." Note the mingling of the idea of funeral and marriage in the whole passage.

20. **marcescit** : "grows dim."

21. *sygiae*: a Greek word derived from *συγῆν*, "yoke." Cf. the Latin *Juno jugalis*. *Ludii*: i.e. *Lydii*; *moduli* is understood. Cf. *modulus Phrygius* and *modulus Dorius*.

23. *Sic adfectae*: "thus affected."

24. *luctu*: dative with *congruens*.

29. *vivum funus*: *funus* is occasionally used in poetic style for "corpse." The living corpse is, of course, *Psyche*.

Page 69. 5. *Quid laceratis . . . lumina*: *Psyche* means that it is torture for her to see the tears in her parents' eyes.

9. *percussae . . . sentitis*: the Greek idiom for the Latin, *vos percussos sentitis*.

14. *scopulo*: for the usual *in scopulo*.

16. *exilio*: dative of purpose.

18. *pompae*: dative of association, a poetic construction.

21. *quibus praeluxerant*: "with which they had lighted her on her way."

23. *domitionem*: archaic.

27. *vibratis . . . sinu*: "swaying her raiment on either side and filling its folds."

29. *per devexa*: "over the slopes."

Page 70. 3. *medio meditullio*: "in the very centre"; *meditullium*, an archaism, is a favorite word with Apuleius. Cicero says the force of *tullius*, from *tellus*, had long been lost; cf. Cic. *Topica* 36.

6. *scies*: "you may know"; cf. the poetic use of future indicative with imperative force. Subjunctive of the second person indefinite would be the ordinary construction.

9. *id genus pecudibus*: "herds of that type," i.e. wild animals. *Id genus* refers to *bestiis* and the expression is tautological. Purser's explanation, "herds of that kind, i.e. of the type of wild beasts, as wild horses and asses," seems somewhat forced. *ob*: the usual construction with *occurrere* is dative.

12. *efferauit argentum*: a strained but striking way of saying "fashioned the silver into the forms of wild beasts." *pavimentum . . . discriminantur*: "for even the floors are marked off by the use of precious stones cut into small pieces so as to represent objects of various sort." The reference is of course to the commonly used mosaic work.

16. *sine pretio pretiosae*: note the alliteration.

18. *suum sibi*: see note, p. 2, l. 1.

19. **licet**: "although"; cf. the classical construction of *nisi* with the ablative absolute.

21. **ad conversationem humanam**: "for his sojourning among men."

24. **sese facit**: "betakes herself." A late Latin use; the simple verb is also so used. In addition to the cases referred to in Purser's note, the phrase *aquam facientes*, *Peregrinatio Sanctae Silvae*, 37, is interesting.

26. **altrinsecus**: "on the other side of"; this prepositional use of the word is only met with in Apuleius. **horrea . . . perfecta**: "loftily constructed store rooms."

30. **thesaurus**: the word may mean either "treasure" or "treasure chamber." The form is archaic for *thesaurus*.

Page 71. 1. **corporis sui**: poetic genitive instead of ablative with *nuda*.

2. **prohinc**: "accordingly."

3. **cubiculo**: poetic dative of direction.

5. **corporis curatae tibi**: "for you when you have cared for your person"; *corporis* is genitive with *curatae*, an extension of the poetic genitive construction with adjectives. Purser explains otherwise, citing the words *interfectae virginitatis curant*, p. 71, l. 28, as an example of the genitive case with *curo*; but should this not be taken as descriptive genitive, with *novam nuptam*, "the bride who had lost her virginity," making *nuptam* the object of *curant*, and taking *praestolantes* absolutely?

9. **fatigationem sui**: *sui* equivalent to *suam*, a construction constantly employed by Apuleius.

10. **semicrotundo suggestu**: this would be a semicircular table.

17. **quae . . . ipsa**: "nor was this seen either."

23. **aures accedit**: for the usual *ad aures*. **pro tanta solitudine**: "seeing that she was absolutely alone."

24. **malo**: the ablative with the comparative.

28. **cubiculo**: for *in cubiculo*. **interfectae virginitatis**: "who had lost her virginity"; descriptive genitive; but see note, p. 71, l. 5.

30. **natura redditum**: "ordained by nature."

Page 72. 6. **namque praeter oculos**, etc.: "for he is perceived by the sense of touch and hearing, but not by that of sight." The manuscript reading *ius nihil sentiebatur*, makes no sense. For the conjectures, see Purser's note on the passage. The text given is quite in Apuleian style.

10. **scopulum istum**: cf. similar construction with *accedo*, p. 35, l. 71, note. *Istum* is probably equivalent to *hunc*, as it certainly is in

the common Apuleian phrase *ad istum modum* (cf. p. 91, l. 11), and in other expressions. This is interesting as indicating the beginning of a practice which resulted in the entire disappearance of *hic* in popular speech and the employment of *iste* instead, as the testimony of the Romance Languages proves.

11. *neque* : for the more usual *neve*.

12. *ceterum* : in place of *alioquin* ; a frequent use in Apuleius.

21. *nec mora, cum* : see note, p. 20, l. 11.

22. *lectum accubans* : Apuleius frequently uses the accusative with *accubare*.

25. *perdiā et pernox* : equivalent to *noctu atque interdiu* ; *perdius* is post-classical and *pernox* is poetical.

26. *desinis cruciatum* : *cruciatu* would be the classical construction.

29. *dum . . . comminatur* : this use of *dum* is well rendered in English by the participial construction "threatening."

30. *adnuat* : this verb follows *extorquet* without *ut* ; the introduction of *ut* before *videat* would indicate that this clause depends directly upon *cupitis*. Note the striking rhythm of the sentence.

31. *ora conferat* : "hold converse with them" ; *ora* is equivalent to the usual *sermones*.

Page 73. 2. *suasa* : *suadere* is commonly construed with the dative of the person. Apuleius frequently uses the accusative, hence the personal passive construction here.

4. *pessum* : this adverb is common in Plautus and late Latin.

8. *efflictim* : Purser remarks, "the only difficulty in this passage is *efflictim* used with the weaker verb *diligo*." He cites, however, an example of this use from Symmachus. But it is possible and quite in accord with Apuleian style to construe thus : "for I love you even to distraction, whoever you are ; I value you as my life, nor would I compare you to Cupid." As Psyche little dreams that she is speaking to Cupid, Purser calls attention to the "irony" of the passage.

12. *imprimens* : note the effect of the repetition of the syllable *in* of the words *imprimens, ingerens, inserens* ; in fact, the whole structure of the sentence is rhythmically striking.

15. *susurrus* : genitive. *succubuit* : used absolutely.

21. *parlem* : poetic for *parem*.

25. *effligitis* : this rather rare verb is much stronger than the more common *affligere*. For adverb, cf. p. 73, l. 8.

26. *voces* : for construction, see note, p. 72, l. 26.

30. *nec mora cum* : see note, p. 20, l. 11.

32. sese perfruuntur : the archaic construction of the accusative with *frui*; the phrase is interesting, as it is used in connection with the ablative of means *saviis*.

Page 74. 1. postliminio : "back again," a meaning confined to Apuleius; when followed by genitive, as on p. 17, l. 18, it means "back again from." In classical times *postliminium* was a legal term meaning the right of return to one's native country with all civil rights. **prolectante gaudio** : "led by the allurements of joy."

6. inhumanae : "supernatural"; only so used in Apuleius.

13. e re nata : see note, p. 21, l. 5.

14. commodum : "just."

15. barbitio : only found in Apuleius; the classical word is *barba*.

16. ne qua . . . labe : "lest by any slip as the conversation continued."

17. consilium tacitum : "the secret." **auro facto** : "golden gifts."

21. fraglantes : on the form, see note, p. 25, l. 5.

22. perstrepebant : that is, the discourse was long and loud.

23. orba : sc. *oculis*.

24. utroque parente prognatae : "born of the same parents."

27. degamus : "are we to pass our days?" This subjunctive, as well as *potita sit*, expresses the indignation of the speaker. **longe parentum** : "far from our parents"; a Graecism; *procul ab* is the ordinary prose idiom.

28. quam . . . effudit : "to whom our mother, already weary with the bearing of children, gave birth as her last offspring."

31. iacent : the indicative in an indirect question; a colloquialism often occurring in Plautus and Terence. **splendicant** : *splendicare* is Apuleian for *splendere*.

Page 75. 5. deam spirat : "aspires to be a goddess"; *deam* is cognate accusative.

8. pusillicrem : "more puny"; she means that he is an unsatisfactory bed-fellow. Note the alliteration which indicates her contempt.

10. articulari . . . morbo : "rheumatism" or "gout."

11. venerem meam recolentem : "satisfying my amorous moods."

15. istas : she shows her hands as she pronounces this word. Cf. note, p. 72, l. 10. **uxoris . . . sustinens** : "not appearing as a dutiful wife, but playing the rôle of an overworked nurse"; *officiosam* and *laboriosam* are transferred epithets.

17. *videris* : future perfect. It may be rendered "it is for you to consider"; *video* is the only verb so used in classical prose.

26. *pessum* : cf. note, p. 73, l. 4.

27. *inacuit* : from *inacesco* "to become bitter"; *inacuit* therefore means "is bitter."

29. *ac nec* : the use of *ac* gives *nec* an intensive force, "and not indeed."

31. *nedum* : "much less."

32. *beatum . . . praeconium* : "spread the news of her good fortune."

Page 76. 4. *sed plane* : on the force of *sed*, cf. note, p. 67, l. 3. *dinque . . . instructae* : "and having equipped ourselves with long and carefully considered plans"; strictly, *diu* modifies *instructae*, which has middle force.

8. *comam trahentes* : Purser remarks that the usual word is *scindere*. But the phrase must surely mean "trailing their locks."

10. *ac sic . . . deterrentes* : "and thus quickly frightening their parents too with this fresh burst of grief."

17. *longe* : that is, *eminus*.

18. *lupulae* : "wretches"; the word *lupa* is common in the sense of abandoned woman.

19. *te suadeant* : cf. note, p. 73, l. 2. *explorare* : the poetical construction of the infinitive with *suadere*.

20. *non videbis si videris* : "you will not see if but once you see"; the expression is purposely mystical; he means that he will disappear forever if she gets but a glimpse of him.

24. *pro* : "in virtue of."

31. *plaudibat* : "was exulting." Note the assonance of the four imperfect endings.

Page 77. 3. *momentarius* : "who stays but a short time." Elsewhere in Apuleius the word has the meaning of "instantaneous"; cf. p. 59, l. 2.

4. *sexus infestus et sanguis inimicus* : "your sisters hostile and your kin turned foe."

6. *classicum* : the accusative is cognate.

10. *istum* : see note, p. 72, l. 10.

11. *nec . . . vel . . . vel* : for the ordinary *neve . . . neve*.

14. *scopulo prominentes* : "perched on a jutting crag."

15. *singultu . . . incertans* : "her words broken with tearful sobs."

16. **quod sciam**: "I imagine"; literally, "as far as I know." **fidel . . . perpendisti**: "you have weighed the proofs of my fidelity and discretion"; literally, "for my fidelity"; the dative is that of reference.

24. **germani complexus . . . fructum**: "the enjoyment of my sisters" embraces."

32. **iugum . . . factionis**: "the pair of sisters who concocted the plot"; the genitive is that of description. The compound *conspondere* is very rare.

Page 78. 3. **licentiosa**: a post-Augustan word used with the force of *immoderatus*.

6. **incunctatae**: *in* is the negative particle. The word is found only here. **conferito vestigio**: the expression means little more than "together." One naturally thinks of the idiom *gradum conferre*, and probably Apuleius used the word *confertus*, strange in this connection, purposely.

7. **nomine mentientes**: "lying in respect to the name." Purser adopts the conjecture, *sororis nomen ementientes*. The reading as given appeals to us, however, as Apuleian in tone.

8. **thensaurumque . . . fraudis**: "the guile stored deep and treasured in their hearts." For the form *thensaurus*, cf. note, p. 70, l. 30.

9. **adulant**: the classical word is deponent. **ut pridem**: "as a short time before."

10. **et ipsa**: equivalent as frequently to *ipsa etiam*.

11. **perula**: affectionately used for *uterus intumescens*.

12. **aurei**: on the force of this word, cf. Introduction, p. xii.

13. **laetabunt**: the classical word is deponent.

14. **prorsus Cupido**: "a veritable Cupid"; another case of dramatic irony; cf. p. 70, l. 8, and note.

18. **tuccetis**: *tuccetum* was a rich sausage or, rather, meat pudding.

19. **agere**: "to play"; cf. the idiom *partes agere*, "to play a rôle."

24. **sermonem conferentes**: "guiding the talk."

25. **unde natalium**: Purser's note is confusing. He remarks that classical Latin used the ablative. *Unde* of course replaces the ablative. *Natalium* is partitive, as he correctly states.

26. **secta cuia**: "of what calling"; literally, "of whose calling."

27. **pristini sermonis**; cf. what she had said, p. 74, l. 14 seq.

Page 79. 1. **sublimatae**: *sublimes sublatae* would be the classical expression.

2. **altercantes** : the word is probably used because of the doubt arising in their minds as to the true state of affairs. Note that the principal verb "said" is omitted in the sentence.

9. **utrum** : "whichever." The indefinite use of this word is occasionally met with in classical Latin. The ordinary word is *utrumcumque*.

11. **nobis** : ethical dative.

12. **puelli** : the diminutive, *puellus*, is archaic. **mater audierit** : "shall have the fame of being mother." Cf. the colloquial expression, *male* or *bene audire*, in classical Latin.

14. **quam concolores** : "quite harmonious." The use of *quam* with the positive of the adjective is rather rare in classical style, though not uncommon in Apuleius. Its use with positive adverbs is a common colloquialism.

16. **fastidienter** : the classical word is *fastidiose*.

17. **matutino** : late Latin for *mane*.

19. **astu** : the Ciceronian word is *astutia*.

22. **rebus tuis** : dative of interest.

26. **sanguinantem** : the poetic use of neuter verb as transitive.

28. **sortis Pythicae** : "Apollo's oracle." Pytho was the ancient name of Delphi, Apollo's most celebrated shrine. As the oracle was given near Miletus (see note, p. 68, l. 5), the adjective is loosely used.

30. **circumsecus** : cf. note, p. 12, l. 7.

Page 80. 1. **blandis alimoniarum obsequiis** : "by serving you with dainties"; *blandis* is a transferred epithet. *Alimonia* is an archaism.

11. **misella . . . tenella** : the partiality of Apuleius for the diminutive form of the adjective is noticeable.

16. **tertiata substrepens** : "stammering and uttering her words in a low, half-audible voice." *Tertiata* literally means that each word was uttered three times. Purser's stand that the expression does not mean stammering does not seem well taken.

20. **cuiatis** : for the classical *cuias*, an archaism. The accent *cuiás* is a reminiscence of the earlier form.

21. **subaudiens** : "giving dutiful obedience to."

30. **teotae machinae** : there is a play upon the meaning of *machinae*, "secret machination" and "mantlet." The whole sentence bristles with military terms.

Page 81. 4. **praeacutam** : "very sharp" rather than "sharp edged." **adpulsu . . . exasperatam** : "an edge put on by the stroke of the

smoothing palm." She is to rub the blade over the palm to put, as it were, the finishing touch of keenness.

6. *concinnum*: "delicate little lamp." The size is probably the important idea. The classical form is *concinnum*.

8. *aululae*: the diminutive form of *olla*, "pot," the archaic form of which was *aula*. *Ollula* also occurs.

12. *pensilem* . . . *minuens*: literally, "diminishing little by little your suspended step." That is, walking on tiptoe and more slowly the nearer she approaches.

15. *quam valido*: see note, p. 79, l. 14. The rhythm of this long sentence is striking. It will be felt by reading with a slight pause after each clause.

21. *viscera*: "heart." The word is also used by the poets with the meaning "flesh."

26. *nisi* . . . *non est*: "except that harried by baleful furies she cannot be said to be alone."

27. *aestu* . . . *fluctuat*: "her grief surges like the tide of the sea"; *aestu*, dative; *maerendo*, ablative of manner with the same force as that of a present participle; *simile*, adverbial.

Page 82. 6. *sexum audacia mutatur*: "and becomes a man in boldness." *Sexum* is probably the direct object of *mutatur* used with middle force, though in the phrase *mentem capitur*, p. 100, l. 18, we are forced to take *mentem* as the Greek accusative, and this may also be the construction of *sexum* in the present passage.

10. *hilaratum*: the flame is conceived as rendered joyous by the sight. *acuminis sacrilegi*: genitive of description.

11. *praenitebat*: "gleamed forth." Purser adopts the conjecture of Lipsius, *paenitebat*, and renders "and the razor felt a pang of sorrow for its wicked edge."

12. *impos animi*: "distracted"; cf. the legal term *non compos mentis*.

13. *desedit in imos poplites*: that is, she sank down with her knees doubled under her.

17. *salute defecta*: "in utter despair." *Defecta* is nominative case of the participle, "abandoned by safety," not the ablative absolute, which would indeed be a strange expression, as Purser objects. I cannot, however, follow him in the interpretation "overcome by the sense of being safe," which seems forced and out of harmony with the rest of the passage.

19. *genialem*: "gladsome"; his locks were a delight and joy to see.

ambrosia temulentam : "steeped in divine perfume"; *ambrosia* means unguent of the gods as well as food of the gods. **cervices . . . impeditos** : "the prettily tangled locks, sweeping the snow-white neck and rosy cheeks"; *cervices* is governed by *pererrantes*.

21. **antependulos** : a word found only here.

23. **pinnæ . . . candicant** : "the dewy pinions are as bright as gleaming blossoms."

26. **inquieta lascivunt** : "play restlessly." *Inquieta*, poetic adverbial use of neuter plural of the adjective.

30. **satis et** : poetic post position of the conjunction.

31. **puncto pollicis** : "with the end of her thumb."

32. **periclitabunda** : this adjective has so much the force of a present participle that it is construed with a direct object. Cf. note, p. 24, l. 30.

Page 83. 1. **articuli** : "finger," that is, thumb; a somewhat poetic use of the word.

2. **roraverint** : "stood out like dew."

4. **prona . . . inhians** : "bending over him with distracted gaze."

6. **de somni mensura** : that is, she was afraid that he might soon awaken.

9. **et ipsa** : "it too."

13. **cupitis** : "his heart's desires."

15. **visaque . . . colluvie** : "seeing the ruin of his trust betrayed." *detectae*, literally, "disclosed," with a slight play upon the two meanings.

18. **sublimis . . . consequa** : "trailing pitifully after him in his lofty flight and following him for the last time as she hung upon him, accompanying him through the realm of clouds"; an almost repellant artificial passage. *Consequa* is an adjective used substantively and *comitatus* genitive depending thereon.

25. **hominis** : modifies *cupidine*, but is also felt with *matrimonio*.

26. **addici** : "be assigned to," a legal term.

30. **istos . . . oculos** : "these eyes that loved you"; cf. note, p. 72, l. 10.

31. **semper cavenda** : that is, she was ever to be on her guard against doing just what she had done, prying into his identity.

32. **remonebam** : the word does not seem to occur elsewhere.

Page 84. 1. **magisterii** : "instruction," which they had given Psyche.

2. **punivero** : if this differs at all from the simple future it emphasizes the immediate act.

4. **quantum visl poterat**: "as far as her eyes could see"; *visl* is probably impersonal.

7. **proceritas spatii**: *proceritas* emphasizes the height of his flight as well as the length. **fecerat allenum**: "had taken him from her."

12. **supercilium amnis**: "brow of the river," means bank of the river. **Echo**: accusative case.

13. **voculas omnimodas**: "soft notes of every kind." Note the force of the diminutive. The adjective *omnimodus* is post-classical.

14. **comam fluvii**: this means the grass growing on the bank of the river; cf. the common poetic use of *coma* to indicate foliage.

15. **sauciam**: the word is often used to express the woes of love. **utcumque**: "somehow or other," an adverb modifying *non inscius*.

17. **Puella scitula**: "pretty little girl"; both *scitus* and *scitulus* in the sense of pretty are ante- and post-classical.

21. **autumant**: "affirm"; the word is chiefly ante-classical or poetic.

27. **utpote . . . luxuriosum**: "since he is a youth given to self-indulgence and pleasure." **blandis obsequiis promere**: "win him over by loving service."

31. **aliquam multum viae**: "quite a distance"; *viae* is partitive genitive with *multum*, and *aliquam* is adverb. The idiom *aliquam multus* is found elsewhere in Apuleius. In *Apol.* 4, *aliquam multum a me remota est*, it is adverbial. In *Apol.* 72, *aliquam multis diebus decumbo*, we have the adjective use.

32. **inscio**: "unknown"; elsewhere *inscius* has the active meaning.

Page 86. 13. **percita**: "amazed." **turbata**: "troubled."

14. **fruendi laborarem inopia**: "I was distressed at not being able to enjoy it." The classical construction is *dum laboro*.

16. **quo dolore**: "by the pain of which"; the ordinary idiom.

18. **divorte**: "be divorced"; the technical term; cf. *divortium*. **tibique . . . habeto**: the regular phrase used in announcing (*renuntiatio*) a divorce.

19. **quo tu censeris**: "by which you are called"; literally, by which you are enrolled.

20. **confarreatis nuptiis**: referring to the *confarreatio* or formal ceremony by which originally patricians were united in marriage. Even in strictly classical times this form had been largely superseded by the form known as *usus*.

22. **efflaret**: principal clause imperative in indirect discourse; the omission of the *ut* is common in Apuleius.

27. *caeca spe inhians* : "yet eager with groundless hope"; the ablative is one of cause. The natural expression would be *caecae spei* dative.

31. *nec . . . vel saltem* : *vel* intensifies *saltem*; literally, "not even at least."

Page 86. 2. *alitibus . . . ferens* : "providing a ready prey for beasts and birds"; the dative follows *obvium*.

6. *germanitatis* : abstract for concrete *germanae*. *in sororis . . . festinavit* : the clause *in nuptias* is governed by *festinavit*, but may also be felt with *aemula*.

7. *mortis exitium* : "doom of death."

9. *quaestioni* : Plautus uses *quaestio* in this sense. In classical Latin the latter word is usually used in its technical sense.

12. *gavia* : "sea-mew."

14. *Venerem . . . propter assistens* : as Apuleius does use the accusative after *assistere*, it is difficult to decide whether *propter* is preposition or adverb. The imagination may play between the possibilities.

16. *dubium salutis* : poetic genitive with adjective.

18. *male audire* : consult note, p. 79, l. 12. *Quod ille*, etc. : with these words the construction passes from indirect to direct discourse.

21. *non nuptiae . . . fastidium* : "there are no marriage bonds nor social ties, no love for children, but filth unbounded and disgustingly repellent unions of low degree"; *foederum* is genitive of definition, not objective as Butler seems to take it.

24. *haec . . . ganniebat* : "was uttering these complaints." Butler's rendering "chattered" would in Latin be expressed by *garrio* rather than *gannio*.

25. *irata solidum* : "thoroughly angered." *Solidum* is the poetic use of the neuter accusative of the adjective with adverbial force, a construction restricted in classical prose to adjectives expressing quantity.

28. *ingenium et investem* : consult lexicon for both meanings.

30. *Horarum*, etc. : the *Horae*, or goddesses of the seasons, particularly of the spring, were naturally connected with Venus, as were the Graces and Muses.

Page 87. 1. *puellam* : object of *cupere*.

2. *efflote* : this is an unusual word, *perdite* being more common in this connection. Cf. however *efflictim*, p. 73, l. 8, and elsewhere.

4. *formae succubam* : "supplanter of my charms."

5. *illud incrementum* : "that young upstart"; literally, "sprout."

7. **quiritans** : "shrieking out." **properiter** : the word is somewhat archaic ; *propere* is the classical word.

10. **Honesta haec** : "honorable conduct this." **bonaeque . . . congruentia** : "in harmony with thy moral worth" ; said ironically.

12. **sordidis amoribus** : "with passion for a degraded creature" ; cf. Venus' command, p. 67, l. 5 seq.

16. **te solum generosum** : "that you alone are nobly born." Venus means that Cupid thinks that he is her only offspring.

22. **patris** : Mars, his foster father. His real father is not known.

23. **ad instructionem istam** : "for your equipment" ; the *pinnæ*, *flammae*, *arcus*, and *sagittæ* mentioned above.

24. **male . . . inductus es** : "you have been a bad boy from your earliest years." **acutas manus habes** : "you are light-fingered" ; cf. the charming lines of Hor., *Od.* I, 12, 9-42 ; there is, however, a slight play upon the word *acutas*, for in its relation to the words *matores pulsasti* it means "impulsive."

29. **cui . . . consuesti** : "whom you are constantly accustomed to provide with mistresses to make me jealous." Butler renders in *angorem mei paelicatus*, "because thou art angry with my love for him," which is surely not the meaning. The literal rendering is "for grief at the concubinage I put up with."

32. **inrisui** : dative of purpose.

Page 88. 1. **stellonem** : "swindler."

5. **undeunde** : "from any source."

6. **illa . . . adhibenda est** : she makes up her mind that she will have to employ Sobriety after all (*prorsus*).

10. **litatum** : impersonal perfect passive infinitive.

11. **subinde** : "forthwith" ; "often," the rendering given by Purser does not seem to suit the context.

12. **quas . . . infeci** : "which as I held him in my arms I steeped with streams of nectar." The genitive seems to be used in imitation of the Greek construction with verbs of filling.

13. **biles** : cognate accusative. **continantur** : "join," or "meet" ; this seems to be the proper spelling rather than *continuantur*. The verb is late and rare.

18. **volentiam . . . perpetraturæ** : "intending doubtless to accomplish the desire of my angry heart" ; said ironically.

19. **volaticam** : "elusive."

28. **portat bellule** : "carries his years so prettily."

31. **revinces** : "will you suppress ?"

Page 89. 2. **amores amare** : note the assonance ; *amare* is the ad-verb.

3. **vitiorum . . . officinam** : "close up the public source of female frailties" ; *officina*, literally, "manufactory."

6. **praeversis alterorsus** : "passing by them on the other side."

7. **pelago** : poetic dative of direction.

9. **inquieta animo** : *animi* is the usual construction.

10. **iratum licet** : "angry though he be."

13. **Unde autem scio an** : "how do I know but that." *Scio an* with the subjunctive in the sense of "know but that" occurs elsewhere in Apuleius ; cf. p. 91, l. 29.

20. **mundus** : "tools."

27. **longum exclamat** ; as we say, "cried out long and loud."

Page 90. 1. **pedes eius advoluta** : the more usual construction is the dative with *advolvere*. Tacitus, too, uses the accusative.

2. **multifugis . . . editis** : "uttering manifold prayers," as indicated by the repeated *per*-clauses.

5. **cistarum** : the *cista* was a cylindrical, covered basket containing sacred food used in the Eleusinian mysteries.

6. **pinnata curricula** : the winged car was drawn by dragons.

7. **sulcamina** : "furrows" ; because Sicily was a great corn-growing land. The word does not occur elsewhere. *Sulcus* is the ordinary word. **currum . . . remeacula** : "by the car that stole her and the land that held her, by the descent of Proserpina to her lampless wedding, by discovery with the lamp and her return."

21. **optimi consule** : "consider it most lucky" ; *optimi* is predicate genitive.

26. **proximat** : Apuleius is fond of this post-classical verb. *Appropinquo* is the ordinary word.

32. **coniuga** : the classical word is *coniunx*.

Page 91. 2. **Carthaginis** : the Oriental goddess Tanit was identified with Juno. **caelo** : dative of direction.

6. **Zygiām** : a Greek word applied to Juno as goddess of marriage. Cf. note, p. 68, l. 21.

8. **exanolatis** : "endured."

11. **ad istum modum** : see note, p. 72, l. 10.

14. **contra voluntatem . . . praestare** : "to oppose the wishes."

27. **ultroneam** : late Latin for *voluntariam*.

29. **Qui scias an etiam . . . repperias** : see note, p. 89, l. 18.

32. principium . . . meditabatur obsecrationis : "was studying the way she should begin her plea."

Page 92. 1. remediis abnuens : the common construction is the accusative. We would at least expect *de*; cf. *Sal. Jug. 84, 3: neque ille senatus de ullo negotio abnuere audebat.*

3. ante thalami rudimentum : "before the consummation of their union."

5. ipsius auri damno pretiosum : "costly by the loss of the gold itself." The filing away of the valuable metal added to the artistic value of the object. Purser's rendering "and costly by the lavish use of gold itself," is palpably a misunderstanding of the author's rather striking expression.

11. suave : adverbial use of neuter of the adjective. The classical prose word is *suaviter*.

12. filiae : Venus was daughter of Heaven and of Day.

17. operae necessarium : "as necessary for her purpose."

18. caeruleum supercilium : the poetic use of the word *supercilium*, in the sense of "nod."

19. deiecit : a word peculiar to Apuleius, for the classical *descendere*.

20. Arcadi : called Arcadian because born on Mt. Cyllene in Arcadia.

26. qui : the archaic adverbial form; here equivalent to *quibus*.

29. libellum : this word is used to indicate any kind of a placard or notice.

31. per omnium ora populorum : "before the eyes of all the peoples of the world."

Page 93. 3. retro metas Murtias : "behind the metae of Murtia"; those were the southern metae of the Circus Maximus, so called from the neighboring shrine of Murtia, sometimes identified with Venus. *Retro*, preposition in place of *post*, is not found in classical Latin.

4. indicivae : sc. pecuniae ; the word is exceedingly rare.

5. blandientis adpulsu linguae : "with the touch of her caressing tongue."

6. longe mellitum : *longe* is not used with the positive of the adjective in classical Latin.

11. famulitioe : the classical word is *famulatus*.

15. circa tuas inquisitiones : "on account of searching for you"; *tui* would be more usual. *Circa* in the sense of *de* seems to be Apuleian.

16. **manus incidisti** : the classical construction is *in manus*, or at least the dative case. **inter Orci canoros** : "within the claws of Orcus," as we say, "in the jaws of death."

21. **latissimum** : the idea is "copious"; "a wild burst of laughter" is perhaps a fair rendering.

22. **ascalpens aurem** : as a sign of impatience; *ascalpens* occurs only here.

25. **intervisere** : the poetic infinitive of purpose.

32. **lenocinio** : "by the enticement."

Page 94. 3. **audiet** : "shall be called"; see note, p. 79, l. 12.

4. **dicam** : probably subjunctive mood. **impares** : that is, between persons of unequal social position; *in villa*, that is, in an out-of-the-way place; hence there had not been the necessary publicity to make the marriage legally binding.

9. **involat eam** : the usual construction in this sense is *in eam*. **plurifariam diloricat** : "rent her garments in pieces"; *plurifariam* is adverb.

13. **grumulum** : the usual word is *cumulus* or *acervus*.

15. **frugem** : "capability."

16. **passivam congeriem** : "confused heap."

18. **opus . . . mihi** : "perform the task to my satisfaction."

19. **cenae** : poetic dative of direction.

23. **certa difficultatis** : "assured of the difficulty."

26. **classem** : "army"; an archaic use.

29. **sepedum populorum** : "six-footed host."

Page 95. 2. **fragrans balsama** : the usual construction with *fragro* is the ablative. **revincta corpus** : *corpus* is the accusative of specification, or object of *revincta* used as middle voice.

6. **cibarii panis** : "a ration of bread." The word *cibaria* is also used substantively with the meaning "rations." **cubitum facessit** : "went off to bed"; *cubitum* is supine.

9. **cum sua cupita** : "with his innamorata."

11. **exanclata** : see note, p. 91, l. 8.

12. **commodum inequitante** : "just as Aurora was riding in," a picturesque phrase. She was just appearing in her car drawn by the Horae.

14. **attenditur** : "is bordered." **culus imi gurgites . . . despiciunt** : a difficult passage to which I can assign no meaning. See Purser's elaborate note. I should prefer the emendation of Plasberg, *recipiunt*, and render "whose deep pools receive the waters of an adjacent spring."

18. *afferat censeo*: "I suggest that you bring," said with irony.

19. *obsequium*: the archaic construction of the accusative case with *fungor*.

25. *istud horae*: "this hour." See note, p. 72, l. 10. *quoad*: "as long as."

28. *dum*: "until."

31. *fluentum*: in classical Latin this word is poetical.

32. *furia*: classical word *furor*.

Page 96. 1. *attigui*: classical word *vicinus*.

4. *Nec . . . cessavit*: "and carefully instructed, by giving ear to the advice she did not regret, she was not remiss." *Inpaenitendo* is Apuleian.

5. *furatrina*: for the classical *furtum*.

8. *secundi laboris, . . . secundum testimonium*: a play upon the meanings of *secundus*; "second task" and "favorable recognition."

10. *subridens amarum*: the poetical adverbial construction of the adjective in place of the adverb *amare*.

11. *auctor adulterinus*: that is, Cupid; so called because Venus views his connection with Psyche as illicit.

12. *oppido*: the adverb.

15. *proximae . . . inclusae*: "enclosed within the confines of the adjacent valley." *Conceptaculum* is for the classical *receptaculum*.

16. *indidem . . . urnula*: "from this same place draw the icy liquid from the deep bubbling water of the top of the spring and bring it straightway to me in this pitcher." The adjective *penitus* is archaic.

18. *crustallo dedolatum*: "cut from a crystal."

23. *locos*: for *ad locos*. *appulit*: in classical Latin *appello* is a nautical term meaning "to dock."

25. *inaccessa salebritate*: "by a ruggedness that prevents its being scaled." *Salebritas* is Apuleian.

27. *proni . . . editi*: "issuing from the rift of the sloping opening."

28. *angusti . . . tramite*: "concealed by the course it had hollowed out in a narrow channel." *convallem*: for *in convallem*.

31. *colla*: object of *porrecti*, used with middle force; a poetic usage. *inconivae . . . addictis*: "their eyes dedicated to a wakefulness that never closed a lid."

Page 97. 3. *impossibilitate*: post-classical. The ablative is that of cause with *mutata*, which agrees with Psyche.

7. **graves oculos** : "grave eyes" ; a somewhat unusual meaning for *gravis*. The expression would ordinarily mean "heavy eyes," as with sleep or pain.

10. **pocillatorem Frygium** : Ganymede.

12. **diales** : in this sense the word is purely poetical.

13. **simplex alioquin** : "simple indeed." *Alioquin* frequently has this weakened force in Apuleius.

17. **vel fando** : "at least by hearsay." **quodque vos deleteratis** : "and whereas you swear" ; literally, "as to the fact that you swear."

19. **cedo** : the archaic imperative. See note, p. 3, l. 22.

21. **genas** : "jaws," poetical for *maxillas*. **trisulca vibramina** : "the darting of the forked tongues."

22. **remigium** : poetical for *alas*.

23. **ut abiret innoxius, praestantes** : "allowing him to depart unharmed." *Innoxius* agrees with *ales*, which is common gender and was used as a feminine at the beginning of the passage in line 8.

27. **nutum expiare** : "satisfy the will."

29. **exitabile** : adverbial use of accusative.

32. **pupula** : a diminutive of affection ironically used. In classical Latin it means either "female ward" or "pupil of the eye."

Page 98. 7. **indidem delitam** : "anointed with the same." **theatrum** : "assembly."

13. **praecipitem** : that is, by throwing herself headlong.

17. **isto** : for classical *isti*.

21. **huius conterminam** : "adjacent to which."

24. **simul** : for *simul ac*, a poetical use. **canale** : "track" ; literally, "channel."

26. **offas . . . concretas** : "pellets of meal moistened with mead."

27. **stipes** : that is, Charon's obolus.

28. **continaberis** : see note, p. 88, l. 14.

29. **simili** : that is, *claudio*.

31. **nec mora cum** : see note, p. 17, l. 11.

Page 99. 1. **sutilli cumba** : the boat was made of hides stitched together. The same expression is found in the *Aeneid*, VI, 413.

3. **Ditis** : nominative. The usual form is *Dis*.

5. **prae manu** : "at hand." **nemo . . . patietur** : that is, no one will allow him to die without it, but will provide it himself.

6. **nauli** : *naulum* is a Greek word meaning "passage money."

9. **fluentum** : see note, p. 95, l. 31.

- 11. **adfectare** : short form of *adfectaris*.
- 17. **leve** : in the predicate.
- 27. **esto** : future imperative of *edo*.
- 28. **quid adveneris** : this indirect question is the logical subject of the ablative absolute *nuntiatio*.
- 32. **redies** : archaic for *redibis*.

Page 100. 3. **abditum** : some infinitive form has been lost after this word ; *scrutari* has been supplied ; *curare* has also been suggested.

- 4. **prospicua** : " clear sighted " or " far seeing."
- 6. **meatum** : cognate accusative.
- 7. **amnica** : *amnicus* is post-classical.
- 12. **cibario pane** : see note, p. 95, l. 6.
- 18. **mentem capitur** : Greek accusative of specification ; see note, p. 82, l. 6.
- 20. **nec . . quidem** : see note, p. 67, l. 24. **vel sic** : " even in this way " ; that is, if not by her unadorned beauty.
- 24. **coperculo revelatus** : " revealed by the cover " ; a forced expression.
- 32. **Psychen** : for *ad Psychen*.

Page 101. 3. **perieras** : " you had perished." The emphatic hypothetical indicative, instead of the subjunctive. The idea is that she would have inevitably perished had he not arrived.

- 10. **ad armillum redit** : " returns to his old tricks " ; proverbial ; according to popular etymology, *armillum* meant " wine-jar."
- 13. **buccula** : diminutive of affection.
- 15. **domine fili** : " dear son " ; *dominus*, even as early as Pliny's time, had become a title indicating respect or affection. **servaris** : shorter form for *servaveris*, as also the perfects that follow.

19. **ipsam Iuliam** : even the Julian law, *de adulteriis coercendis*, passed in 17 B.C.

- 22. **modestiae** : " clemency."
- 25. **puella praepollet pulcritudine** : note alliteration.
- 26. **vicem** : this may be taken as object of *repensare*. Purser's stand that this should be avoided because we can cite no instance of *vicem* as direct object when modified by a genitive does not seem convincing.
- 29. **in poenam . . . conventum iri** : " he would be sued for 10,000 sesterces."
- 31. **Dei conscripti** : " gods enrolled on the records of the Muses " ; the Muses kept the records.

32. *adulescentem . . . scitis* : "you all know that I have brought up this youth with my own hands" ; literally, "know this youth that" ; note substantive *quod*-clause following *scire*.

Page 102. 9. *statuque* : dative ; correlative with *prosapias*. *de* : this expresses cause.

11. *congruas* : archaic.

19. *toti dei* : for the usual *omnes dei*. *Totus* is the word that has survived in French.

24. *suppari* : "in time to."

25. *scaena . . . concinnata* : "the celebration having been so arranged" ; ablative absolute.

27. *convenit in manum Cupidinis* : *conventio in manum* was a legal term used to signify the coming of a woman into the power of her husband by marriage.

The Latin Language

A Historical Outline of its Sounds, Inflections, and Syntax, by CHARLES E. BENNETT, Goldwin Smith Professor of Latin in Cornell University. 12mo, cloth, 272 pages. Price, \$1.00.

THIS is a text-book in advanced Latin Grammar for colleges and universities. It is a complete revision of the Appendix to Bennett's Latin Grammar, a book which was first prepared in 1896, from a series of lectures to advanced students on subjects not covered by any Latin Grammar published in America. The title, Appendix, was found to be misleading, and the author has given to the revision the new name of The Latin Language. The book gives such information regarding the history and development of the language as experience has shown to be of service to students who are specializing in Latin.

The subjects treated are: The Latin Alphabet, Accent, Inflections, Pronunciation, Orthography, Adverbs and Prepositions, Hidden Quantity, The Latin Sounds, and Syntax.

Syntax of Early Latin

By Professor CHARLES E. BENNETT, of Cornell University.

Vol. I: The Verb. 8vo, cloth, 525 pages. Price, \$4.00.

Vol. II: The Case Constructions. 8vo, cloth, 419 pages. Price, \$4.00.

THIS book is intended to replace the now long antiquated manual of Holtze, *Syntaxis Priscorum Scriptorum Latino-rum*, Leipsic, 1861-62. Since that work was published our texts of all the Early Latin writers have been put upon a new foundation; new principles and standards have been set up in syntactical investigation; and scores of important monographs have appeared on the syntax of special authors and of special usages. The author's aim has been to incorporate in his work the results of all these labors. The book, while dealing primarily with the syntax of Early Latin, is of fundamental importance to every earnest student of the syntax of the later classical period, since Early Latin so often reveals the germ from which the classical idiom has developed.

COLLEGE LATIN SERIES — *Continued*

Tusculan Disputations: Books I, II, V

With Introduction and Notes by Professor H. C. NUTTING, of the University of California. 12mo, cloth, 358 pages. Price \$1.50.

THIS edition is well equipped with an introduction containing a brief discussion of Cicero's philosophical works and his relation to Greek philosophy; with synopses, giving a fairly full outline of the arguments and of the connection of thought of the text; with ample notes; and complete indices. The Tusculan Disputations have always been considered admirably adapted to college work and it is hoped that this excellent edition will extend their use.

The Mostellaria of Plautus

With Introduction and Notes by Professor EDWIN W. FAY, of the University of Texas. 12mo, cloth, 204 pages. Price, \$1.00.

PROFESSOR FAY'S Introduction has sections on Plautus, the Man and the Writer; The Versification of the *Mostellaria*, with a classification of the metres and reference to all the lines where each occurs; and The Dialect of Plautus.

In the text the stage directions are inserted in English.

The notes are full of parallels from Elizabethan drama. They are also distinguished by the racy rendering of the idiomatic Latin. Synopses precede the comment on each scene.

The Andria of Terence

With Introduction and Notes by Professor HENRY R. FAIRCLOUGH, of Leland Stanford Junior University. 12mo, cloth, 266 pages. Price, \$1.25.

AS the *Andria* is often the first Latin comedy to be read, the editor has made his Introduction exceptionally full. It contains sections on The Development of Roman Comedy; The Literary Awakening of Rome; The Plot and Characters of the *Andria*; The Theatre; Prosody; Metres and Music; The Language; and kindred matters.

COLLEGE LATIN SERIES — *Continued*

The Captivi of Plautus

With Introduction and Notes by Professor H. C. ELMER, of Cornell University. 12mo, cloth, 231 pages. Price, \$1.25.

PROFESSOR ELMER'S Introduction covers a Sketch of the History of Greek and Roman Comedy; The History of the Text of Plautus; Dramatic Entertainments—the Actor's Stage, etc.; The Division of the Plays into Acts and Scenes; The Metres of Plautus and their Appropriateness to Different Moods; Differences in the Manner of rendering Rhythms; Prosody; Language; Plot of the Captivi.

In the text each scene is preceded by an English synopsis. The stage directions are given in English.

The notes are full enough for beginners in Latin comedy.

Roman Constitutional History

By Professor J. E. GRANRUD, of the University of Minnesota. 12mo, cloth, 306 pages. Price, \$1.25.

THE political institutions of Rome are treated historically so as to furnish collateral reading for students of Latin, and provide an admirable introduction to further study of the subject.

The book is divided into four periods: I. The Formation of the Roman State (753–509 B.C.), showing the Composition of the Roman Population and the Early Government; II. The Equalization of the Orders (509–287), with chapters on the Organization of the Plebeians, the Consular Tribunes and Censors, the Claudian Reforms and the Hortensian Laws; III. The Supremacy of the Senate (287–133); IV. The Overthrow of the Republic and the Establishment of a New Monarchy (133–44), with chapters on the Revolution of the Gracchi, the Constitution of Sulla, the First Triumvirate, and the Rule of Cæsar.

For those unfamiliar with Latin, technical terms have been translated.

**THE NEW YORK PUBLIC LIBRARY
REFERENCE DEPARTMENT**

**This book is under no circumstances to be
taken from the Building**

MAY 1 1919	
MAY 2 1919	
MAY 4 1919	
MAY 6 1919	
MAY 8 1919	
MAY 9 1919	
MAY 8 1919	
MAY 10 1919	
MAY 11 1919	
MAY 12 1919	
MAY 13 1919	
MAY 14 1919	
MAY 15 1919	
MAY 16 1919	
MAY 17 1919	
MAY 18 1919	
MAY 19 1919	
MAY 20 1919	
MAY 21 1919	
MAY 22 1919	
MAY 23 1919	
MAY 24 1919	
MAY 25 1919	
MAY 26 1919	
MAY 27 1919	
MAY 28 1919	
MAY 29 1919	
MAY 30 1919	
MAY 31 1919	

Form 410

MAY 1 1919

